The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.]

"The Church of the Living God, the Pillar and Ground of the Truth."

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JOHN HECKER, PROPRIETOR.

NEW YORK, SATURDAY, DECEMBER 17, 1853.

{AT No. 111 BROADWAY,
{IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:
In TRINITY CHURCH............at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.............. 7 " 5 "
CHURCH OF THE NATIVITY.............. 9 A. M.
CHURCH OF THE ANNUNCIATION.............. 9 "
[Sunday services, 10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION.............. 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION.............. ¼ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES.............. 9 "
CHURCH OF THE HOLY INNOCENTS.............. 9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn.............. 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.............. 9 A. M.
ST. MARY'S CHURCH, Brooklyn,.............. at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR DECEMBER.

18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, the Birth Day of Christ commonly called CHRISTMAS DAY. [Proper Psalms instead of the Psalms for the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of CHRIST to the Gentiles.
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

RESTING upon the footstep of the stile,
A female form: so stilly there she sate,
You could have almost thought that life had fled,
Had it not been for her large lustrous eyes,
That gazed into that distant burning West.
I dared not speak or move, I could not wake
Her from her dream of glory; for her face,
Though pale and thin, glow'd with a living light,
Which seem'd to issue from within, and gave
A more than mortal beauty to her face.—
The covering of her head was thrown aside,
In thoughtless negligence; her long dark hair
Was braided o'er her pure and lofty brow,
Till, festoon'd by an ear of perfect mould,
It fell in wavy tresses down her neck;
And, gather'd up by her own careless hand,
Form'd a rich natural coronet behind.—
Her eyes were sunk, as with intensest thought,
But in their orbs, a bright uncertain light
Seem'd burning, while she in the distance gazed,
As though her mind were wandering with her eyes,
In the spirit-land of her young hopes.—
I never yet saw eyes so sweetly sad,
So softly beautiful, and yet so full
Of the soul's deepest feelings unreveal'd.
In humble garments she was simply clad,
Which fell around her in such graceful folds
As sculptors might despair to imitate.—
As, half-reclining, lowly there she sate,
She seem'd a being only form'd for love,
And to be lov'd, and fondly shielded
With unvarying care, from the rude breath
Of dark adversity.

—MISS DEBENHAM.

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ATTEMPT TO FORCE A GIRL INTO THE CONVENT OF THE SISTERS OF MERCY AT PROVIDENCE.—An unsuccessful attempt was made on Sunday, about 3 o'clock in the afternoon, to force a child into the house of the above order of nuns. We have been enabled to trace the circumstances to their foundation, which are as follows:

Nearly three years ago the parents of the child (ANN FALLEN) died, leaving the girl to an older sister, in dependent circumstances. The younger was, by her sister, placed in the care of the Superior of this Catholic institution. About six months since, a gentleman of this city, finding it necessary to connect some young girl with his family, sent to this institution, when the girl was sent to him by the Superior, recommending her as faithful and obedient, and requesting that she should be left without restraint in the instruction of the Catholic religion. These instructions were carefully adhered to by the family in which the child was serving. All passed quietly, till, within a short time, ANN's sister has manifested great concern lest the attachment, rapidly strengthening between the family and child, should gradually estrange the latter from the Catholic Church, and she was urged to return to the Convent. This was strongly resisted. Frequent messengers were now despatched to bring back the child to the institution. The child was consulted by the family as to her wishes in this respect, and when told that her clothes were prepared to take with her if she chose to go, she burst into tears and begged of them to retain her. And she was retained, and still was allowed to attend the Catholic church and Sunday School as usual. Last Sunday, as customary, the child attended church, and in the afternoon, while at the Sunday School, she was accosted by an Irish girl named MARY KAINE, who had been very active in endeavoring to restore the child to the convent, (and who was attached to the institution) who took her from the class in which she was being instructed, and placed her in another, over which she was teacher. During service, she decoyed the girl from church, and together with an Irishman named RICHARD NEWMAN, succeeded, under pretext of showing her a "splendid rock house near the ferry on the opposite side of the river," in leading her away. After a long and fatiguing walk they at length came in sight of the rock house. Then the designs of her crafty companions broke upon her mind, and, uttering a wild and piercing scream, she struggled as if for life with her captors. The man ran to alarm the inmates of the convent. Suddenly the windows were filled by the Sisters, anxious to witness the scene, while two of them stood by the door in readiness to close it the moment their innocent victim should have crossed the threshold. Meanwhile the terrified and incessant screams and struggles of the child began to alarm the neighborhood, upon apprehending which the man cried out, "fetch her along, quick! fetch her along!" Once more the wicked MARY KAINE endeavored to reach the door with her prize, but the apparent intention of the hurrying neighbors to rescue the child, prompted her to abandon it. And rushing to the door, the two miserable and defeated tools of the establishment sought shelter within the convent, while in an instant, like a disturbed, unassuming calm, everything external which would suggest the presence of life within, was hermetically sealed up. The poor child was immediately taken back to the house of her benefactor, (for such she esteems him) who feels bound to protect the orphaned child until her own election shall separate her from the family. The child is nine years of age, bright and interesting.—*Providence Tribune, 15th Oct.*

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THE FUR TRADE.—The fur trade of New York is undergoing important changes. Instead of being chiefly confined, as it formerly was, to furs of the coarser grades, such as are required by necessity, for protection from inclement weather, the trade is now becoming more under the control of fashion; and particular varieties of furs whose chief recommendation is their superior costliness, have a wide preference over others slightly differing in appearance, but destitute of this qualification. The trade in choice furs has probably doubled within two or three years, calling into existence several large establishments, whose aggregate annual sales are about $1,000,000, exclusive of many other establishments of minor importance. In the fancy fur line alone, there are firms that are now doing a business equal to $150,000 or $200,000 per annum. The traffic in skins, or shipping furs, is still greater. One concern, as an illustration, not long since made a shipment of 200,000 muskrat-skins, whose value was $50,000.

To meet the demand for such furs as are required for ladies' apparel, Siberia, Kamschatka, and other Russian possessions are ransacked, and a vast amount of personal exposure and hardship undergone. Agents, familiar with various languages, and otherwise qualified to barter for furs, are despatched to the high latitudes, among the frozen regions of the North, where the richest furs are procured; and these traders afterwards concentrate at the Leipsic Fair and London sales, at different seasons, with the furs of their respective countries, sometimes after the manner of our "trade sales." Our own American Fur Company, which originated with JOHN JACOB ASTOR and his associates, has long collected the great bulk of American furs, and is among the largest fur companies in the world. Its contributions to the European sales add largely to their magnitude.

The most valuable European furs are the Russian sables, East Main, Hudson Bay ermine, and stone martin. The only valuable South American fur is the Chincheila, of which much is procured from Chincha Islands.

The manufacture of furs in this city into various articles of ladies' wearing apparel, furnishes employment for a large number of individuals. The sewing is extensively done by females, who have their work prepared for them by an experienced cutter, with assistants; and some houses employ from fifty to one hundred sewers the year round. The finished work which accumulates in the warm season goes to form the winter's stock. The cutters are nearly all foreigners, and principally Hungarians or Germans, educated for their business in Europe. A skillful cutter will use up almost every particle of the skin he works upon, and on his ability to do this chiefly depends his value as an artisan. Some of the most valuable articles are composed of a vast number of minute pieces. As an example, an indefinite number of sable tails are sometimes cut into small strips, and sewed in between with silk tape, to render them pliable and light, and when completed, appear to form an unbroken skin of the richest description.

In the use of furs, American ladies are fast adopting the extravagant customs and ideas of Europeans. As the costliness of many descriptions places them beyond the reach of persons of ordinary means, a strong temptation is presented to adopt them merely as a criterion, by which to judge of social rank or position. However, if an apology for their use can be found in the comparatively warm countries of middle and southern Europe, the custom may be innocently indulged here, were custom is fostered by climate. Personal comfort alone may be considered the arbiter. The Russian sable, which ranks highest in the scale of prices, is often sold at the most exorbitant rates. It is not unusual to pay $1,500 for a set of this description of fur. A garment (sack) now on exhibition at the Crystal Palace, is valued at not less than $3,000.—*Journal of Commerce.*

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SPIRITUAL WICKEDNESS.—In the number of Nonconformists, though some might be sincere, well-meaning men, whose indiscreet zeal might be so like charity as to thereby cover a multitude of their errors; yet of this party there were many that were possessed with a high degree of "spiritual wickedness"; I do not mean the visible carnal sins of gluttony, and drunkenness, and the like, (from which good LORD deliver us!) but sins of a higher nature, because they are more unlike GOD, who is a GOD of love, and mercy, and order, and peace; and more like the Devil, who is not a glutton, nor can be drunk, and yet is a devil; but I mean those spiritual wickednesses of malice and revenge, and an opposition to government; men that joyed to be the authors of misery, which is properly his work that is the enemy and disturber of mankind; and thereby greater sinners than the glutton or drunkard, though some will not believe it. And of this party there were also many whom prejudice and a furious zeal had so blinded, as to make them neither to hear reason, nor adhere to the ways of peace; men that were the very dregs and pest of mankind; men whom pride and self-conceit had made to overvalue their own pitiful wisdom so much, as not to be ashamed to hold foolish and unmannerly disputes against those men whom they ought to reverence, and those laws which they ought to obey; men that joyed first to find out the faults, and then to speak evil of government, and to be the authors of confusion; men whom company and conversation and custom had at last so blinded, and made so insensible that these were sins, that, like those who perished in the gainsaying of KORAH, so these died without repenting of their spiritual wickednesses.—IZAAK WALTON.

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GOD TO BE SERVED WITH THE BEST WE HAVE.—But are we to infer that the general principles which, under the earlier dispensation, regulated the manner of providing for the homage paid by man to his Maker, or the sentiments which then actuated the chosen servants of GOD, in this behalf, are out of place under the Gospel, and not in harmony with evangelical devotion? We know that we are now to *stand fast in the liberty wherewith Christ has made us free:* We are to offer *spiritual sacrifices, acceptable to God by Jesus Christ: the hour* has long ago come in which men were *neither upon Mount Gerizim, nor yet at Jerusalem, to worship the Father, but the true worshippers,* such as He seeks Himself, *are to worship Him in spirit and in truth:* We know that the Levitical institutes are long ago and forever at an end—that the shadow is merged in the reality—that the sacrificing priesthood, the labored, complicated and onerous ritual of the law, the obligation of conformity to one undeviating pattern in all the solemnities of religion, as well as the restriction of those solemnities to a single spot upon the face of the earth, are brought to their final close and the fulfilment of their whole object, in CHRIST. But, because these things here enumerated, are abolished, is it therefore a necessary feature of spiritual worship that all costliness of garniture, all solemnity of architectural effect, all care for a well-ordered and well-distributed ceremonial of worship, all provision for the frequency of its performance, all perservation of a grave and reverential decorum, if it may be so expressed, in whatever pertains to the work of the service in the House of the LORD,—that all set demonstration of devotional feeling prescribed by authority or passed down by conventional usage among men,—is it a necessary feature of spiritual worship, that all these are to be repudiated or suspected as savoring of superstition, and tending to a relapse into the spirit of bondage? So it has been, and so it is still, by some religionists, conceived. But the question may be answered, in the first place, by another. Where do we find, in the Gospel, our grounds for such an opinion? In what part of the New Testament is it so written? The *absence* of directions like those of the law, cannot prove such an opinion to be correct. The *negative* testimony of the New Testament is as strong upon one side as upon the other; there are no directions furnished respecting the precise form and manner of establishing and conducting the worship of GOD; there is certainly no prohibition of fitting up churches, or framing ordinances, or celebrating religious services in a manner evincing feelings of respect on our own part, and calculated to beget them in the minds of others; there is certainly no command to clothe the circumstantials of religion with a character of bare and parsimonious plainness. Reserving for the present the consideration of some positive testimony afforded by the Gospel in favor of a system quite different from this, we have here to observe that the Gospel being in the true and proper sense of the word, *catholic,* and in this point contrasted with the local and exclusive institutions of the Jewish Church, is left susceptible of adaption to circumstances in matters of form. Unchangeable in doctrine, inflexible in morals, and strict in the maintenance of its few divinely-appointed ordinances, as to their essential constituents, it admits freely of variation in the modes of worship and the regulation of ecclesiastical observances. The harrassed believers of Apostolic times, stripped often of their worldly possessions, and obliged to consult their safety by holding their assemblies in secret, were manifestly not in a condition to erect stately edifices for public worship, nor to invest its performance with dignity of exterior. The Apostles and their followers were glad to worship in an upper chamber. There are some persons of modern times disposed to insist upon being very Apostolic in the frugality of all arrangements for the House of GOD, who have by no means the same sparing and rigid predilection in the establishment of their own. They are ready to quote the example of primitive Christians in the poverty of their churches, but have no intention of applying the same precedents to guide their practice in ordinary life. Now it is undeniably true, first, that an over-done, over-labored ceremonial, a tawdry, excessive, and loaded pageantry; but, above all, an adoption of practices which do involve any well-founded suspicion of corrupt and superstitious views, are things to be distinctly shunned; and secondly, that the Word may be preached, and the ordinances of religion administered as acceptably and as profitably, if necessity so dictate, with the rudest accessories and in the meanest place of meeting which can be conceived, as in those more appropriate temples, "where through the long-drawn aisle and fretted vault, the pealing anthem swells the notes of praise;" and if I might venture to quote my personal experience, I could tell of having myself held services and preached the word of GOD upon multiplied occasions in private dwellings, in fishermen's huts, in log schoolhouses, upon the decks of ships-of-war, merchant vessels, steamers, and river-craft; once in a mill; once upon the threshing floor of a barn, with half my congregation on the outside; once in the open air, under a tree; and need I disclaim any such idea as that the prayers and praises of believers in CHRIST, could not as well mount to Heaven from such places, so appropriated for the moment, as our sanctuary, or that the Word preached could not as effectually be there carried to the heart by the holy SPIRIT, as if the scene of our devotions had been the grandest of our English Cathedrals? But because, in cases of necessity and in situations where we are compelled to make a shift, we can conduct our worship, as in the instances just described, and can still have the full privilege and enjoyment of spiritual adoration, are we therefore to establish it as a principle that we are always and with whatever ample means at our command for a reverential exterior of worship, to imitate the same homely shift? Do we so reason and so act in other cases? There are very many cases in life, where men can submit to some temporary expedient, some inferior accommodation, some relinquishment of the more dignified appendages or prepared appliances of life, and the esentials of their purpose in hand are answered equally well. But they do not, therefore, like Diogenes with his tub, voluntarily reduce their establishments to the standard of actual need, nor yet confine themselves within the limits of simple convenience and neatness.—*Bishop* MOUNTAIN'S *Sermon.*

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IN CHILDHOOD I have often play'd
At blowing bubbles in the air, and seen
Them rise in wondrous beauty to the skies,
And shine all glorious with reflected light;
And though I understood not, I admired,
And marvell'd and rejoiced that such things were:
And then I felt, what I must ever feel—
That I'd rather sink, a shatter'd atom,
One instant to exist, all radiant
With the coloring of heaven, and then die
Crush'd with the weight of light! than grovel on
Like the poor earth-worm, still upon the earth,
Housing itself in darkness:—Then blame not
If I yet cherish my bright childhood's faith,
And strive to pierce the clouds, that from my sight
Still veil eternal truth in mystery.

—MISS DEBENHAM.

◆

OBEDIENCE TO THE CHURCH.—Unto laws made and received by a whole Church, they which live within the bosom of that Church must not think it a matter indifferent either to yield or not to yield obedience. Is it a small offense to despise the Church of GOD? "My son, keep thy father's commandment," saith SOLOMON, "and forget not thy mother's instruction: bind them both always about thine heart." It doth not stand with the duty which we owe to our heavenly FATHER, that to the ordinances of our Mother the Church we should show ourselves disobedient. Let us not say we keep the commandments of the one, when we break the law of the other: for unless we observe both, we obey neither. And what doth let but that we may observe both, when they are not the one to the other in any sort repugnant? For of such laws only we speak, as can have in them no contradiction unto the laws of Almighty GOD. Yea, that which is more, the laws thus made GOD himself doth in such sort authorize, that to despise them is to despise in them Him. It is a loose and licentious opinion which the Anabaptists have embraced, holding that a Christian man's liberty is lost, and the soul which CHRIST hath redeemed unto Himself injuriously drawn into servitude under the yoke of human power, if any law be now imposed, besides the Gospel of JESUS CHRIST. Their judgment is therefore, that the Church of CHRIST should admit no law-makers but the evangelists. The author of that which causeth another thing to be, is author of that thing also which thereby is caused. The light of natural understanding, wit, and reason, is from GOD; He it is which thereby doth illuminate every man entering into the world. If there proceed from us anything afterwards corrupt and naught, the mother thereof is our own darkness, neither doth it proceed from any such cause whereof GOD is the author. He is the author of all that we think or do by virtue of that light which Himself hath given. And therefore the laws which the very heathens did gather to direct their actions by, so far forth as they proceeded from the light of nature, GOD himself doth acknowledge to have proceeded even from Himself, and that He was the writer of them in the tables of their hearts. How much more, then, He the author of those laws which have been made by His saints, endued further with the heavenly grace of His SPIRIT, and directed as much as might be with such instructions as His sacred Word doth yield! Surely, if we have unto those laws that dutiful regard which their dignity doth require, it will not greatly need that we should be exhorted to live in obedience unto them. If they have GOD himself for their author, contempt which is offered unto them cannot choose but redound unto Him. The safest and unto GOD the most acceptable way of framing our lives therefore is, with all humility, lowliness, and singleness of heart, to study which way our willing obedience both unto GOD and man may be yielded even to the utmost of that which is due.—HOOKER.

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ST. PAUL AND THE COLOSSIANS.

No one can doubt that the Colossians were in danger of falling into the sin of which St. PAUL warns them here. He had called them "saints," and "faithful in CHRIST JESUS;" he says, in this very passage, that they "had put off the old man with his deeds," and had "put on the new man;" they were actually, and in the fullest sense, Christians; yet he exhorts them, in plain terms, not to *lie.* And he does not limit his warning to lies that might be told to Jews or heathens in an hour of cowardice, for the purpose of escaping some terrible persecution. He dreads lest they should lie *one to another,* lest they should deceive those who were baptized into the same Name with themselves—those whom they were calling brothers.

Why did he fear this? Because he had seen in others, and felt in himself, the temptation to lie; because he knew that no calculations of interest, no mere sentiment, none of the common arguments of religion, could secure any from yielding to it. A man has been told again and again, that a falsehood must be brought to light at last, and that then comes exposure and shame. All personal experience, all the history of the world, proves that this statement is true; but what power is in it? I have a strong present interest in coloring, distorting, setting at nought the truth. How can I tell that I shall be found out? How can I be sure that my falsehood will not mix with the multitude of falsehoods coming from different quarters, which other people are sure to be speaking or acting, that it may not lose itself in them, and become merely a portion of the general falsehood of the world? And, after all, is the thing I am doing, are the words I am speaking, *exactly* false? Am I bound to bestow that broad, rude, vulgar epithet upon them? Is it not quite possible I may mean truth by them? Thus a man, who is thoroughly convinced that a lie will turn to no profit, may yet justify himself by asking "what is a lie?" And what an infinite number of special pleas will he listen to, when he is considering this point, before he will come to an unfavorable decision upon it!

This is the case when there is time for deliberation, when he reflects on what he is doing or going to do. But in how many cases is he surprsied by a demand for some act or speech, which may be the first of a long series, but about the issues of which he cannot exercise the least forethought! He may have the maxim well rooted in his mind, "Lying lips are but for a moment;" but to bring it home to himself at that crisis, to make it tell upon his conscience, to get the better of the whisper which says, "Certainly this will answer; and therefore, if the maxim is right, this is *not* a falsehood;" here is a difficulty which is a thousand times greater in practice, in the little hourly experiences or life, than it ever can be in speculation.

But then the *sentiment*—the feeling, that it is ungenerous, unmanly, altogether base to lie—is there no weight in that? I do not undervalue this sentiment any more than that precious observation of experience to which I have last alluded. GOD forbid that I should! When there is some better ground for virtue than either, these make men more virtuous. They are helps and props to the conscience; they are always pointing to something firmer which lies beneath them. But woe to the man who rests upon this sentiment, upon his mere chivalrous abhorrence of a falsehood, in some hour when he is actually urged to commit one! There are so many reasons for the particular falsehood which he had never thought of when he looked upon it only in its abstract deformity, so many respectable and approved kinds of it which do not alarm the sense of honor at all, that a man may find himself unawares weaving a whole web of deceits, entangling others in them and entangled himself by them, without being aware at any step that the character he has boasted of is in any danger, though soon he may have to gaze upon it as an utter wreck. Oh! how much better is it for him when he *is* brought to that point; how much nearer he is to the truth when the fiction of trying to keep up a reputation is no longer possible!

But *religious* motives, the fear of punishment hereafter, the hope of blessings hereafter, surely this should keep us from lying, though calculations about the inefficiency of falsehood, and the mere sense of the disgracefulness of it, may not. I should contradict all history, all daily experience, if I pretended that this influence for *this* purpose avails more than either of the others. The terror of future judgment, the hope of future reward, may restrain us from various fleshly indulgences, may induce us to do some acts that are beneficial to society; but from the sin of lying, I believe, such motives have never deterred any human being whatsoever. They have never led us to love truth with a fervent love, and to hate lying with a perfect hatred. On the contrary, they seem very often, indeed, to have introduced into the mind a new excuse for falsehood, a new element of falsehood. Men have thought that they might tell lies, and act lies, for the sake of their souls. They have conceived the notion of lying for GOD. The religious man has all the same temptations to falsehood with the mere worldly calculator and the mere man of honor, and he has a certain set of temptations in a manner peculiar to himself, which may pull him down into a lower abyss than either of them can fall into, and against which he needs some mightier helper than his own religious notions, or feelings, or expectations.

This is what St. PAUL felt and believed of himself and of the Colossians; and, therefore, he said: "Lie not one to another, *seeing you have put off the old man with his deeds;* and have put on the new man who is renewed in knowledge after the image of Him who created him." He found no security against lying except in this. He did not appeal to the prudence which rejected it as foolish, or to the honor which rejected it as mean, or to the religious feeling which rejected it as perilous. But he led them back to their baptism; he bade them consider what that meant. It meant the renouncing the old selfish nature which was always prompting them to lie, because it was always prompting them to think that they had some interest different from their neighbors, that each man had come into the world to struggle with his fellows, and to supplant them, or to get money, or credit, or character, or heaven for himself. It meant the renunciation of this old self-seeking creature, which must be the source of lies because it is itself a lie, contradicting the whole order of human society, and the whole purpose of GOD. It meant the putting off this false self, this image of the evil spirit which every man carries about with him. It meant the putting on of the new man, the asserting our relation to GOD who has first asserted His relation to us, the claiming Him for our FATHER who has claimed us for His children, the confession that we are not made in our image, or in the devil's image, but in the image of the living and the true GOD. It meant that we have His SPIRIT of truth given us, to work in us that we may speak true words, and do true acts, that we may be like Him who is truth, and in whom is no lie. It meant, therefore, a distinct denial of the fiction that we are separate creatures with separate and contradictory purposes in life, and must push others out of our way in order that we may win the prizes we are in search of. It meant the establishment of society upon an entirely different basis from this, upon the person and life and work of CHRIST, the Son of GOD and the Son of Man, who lived and died that there might be a ground for Jew and Greek, for Barbarian and Scythian, for bond and free to stand upon, that there might be a society in which each should feel that he was a citizen, in which all should own the same LORD, the same hope, the same reward. If this was true, he could say to the whole Church, "Lie not one to another;" and he could believe that he was not uttering a vain exhortation, but one which they might follow, seeing that a mightier Power than their own was urging them continually to follow it, and that all that they had to do was to yield themselves up to this Power. Yet he was not the less sure that they needed the warning, that they would be tempted continually to lie, that the old man would be rising up in each of them, striving to make him a separate being, persuading him to forswear his position in the Church, his relation to GOD, his dependance on CHRIST; persuading him to think that his brother was his rival and his enemy, and therefore, by a necessary consequence, persuading him to trick and cajole his brother, or to treat him as one with whom he was not bound to keep faith, or to regard him as GOD's enemy and therefore entitled to no mercy. St. PAUL knew, further, that if any of them forgot his position, and thought that he was not exposed to these insurrections of the old man, and might not become the agent and victim of his treachery; if they trusted in their Christianity, and not in CHRIST; in their privileges, and not in the GOD who had given them; in their repentance, and conversion, and not in the SPIRIT from whom alone those blessings came, and who could alone bring them to fruit; they would find themselves deceived and deceivers, cultivating every false habit which belonged to the heathens around them, exhibiting some which could only belong to those who had the Christian name and responsibilities.—MAURICE.

COMMUNICATIONS.

For The Churchman.

"And now abideth faith, hope, charity, these three: but the greatest of these is charity."—1 Cor. xiii, 13.

Was I to search for rarity,
A rich boquet to find,
I'd seek Faith, Hope, and Charity,
As rarity combin'd.

And Faith should be an evergreen,
In rich profusion found:
And Hope lie nestling soft between,
And with its tendrils bound.

But Charity, sweet Charity,
The greatest of the three;
Its perfume oft a rarity,
The crowning flow'r should be.

I'd bind them all most carefully,
From each no more to part;
Would nurture them most prayerfully,
And place them in my heart.

And thus combin'd the unity
A living truth should be;
Then Faith with Hope, and *Charity*
The greatest of the three.

Nov. 9, 1853. W.—Philadelphia.

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For The Churchman.

RULES OF FAITH.

MR. EDITOR: I entered the ministry several years before the "Tracts for the Times" were published, and my theological views have not in the slightest degree been changed by reading those Tracts. But although my Antecedents were *Ante*-Tractarian, and my subsequents have not been otherwise, (I mean in point of principle,) I cannot say that I am altogether favorable to the *Anti*-Tractarian movement. It's abettors in these United States are too inconsistent to suit my fancy. For example, very truly do they proclaim, in the language of our sixth Article, that "Holy Scriptere containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." But when they are pressed with passages of Scripture which bear against their peculiar sentiments, they show at once that they are not satisfied with Scripture alone. They require an interpretation thereof. The Bible, they exclaim, the *Bible* is the Religion of Protestants! But after all, it must be the Bible as expounded, in some portions by Bishop JEWELL; in others by Archbishop USHER; in others by Mr. RICHARD HOOKER; and in others again by the late Bishop WHITE, whom in the warmth of their affection they style the *father* of the Protestant Episcopal Church in the United States. Take a single instance. St. JAMES (ii 24) tells us expressly, that "by works a man is justified, and not by faith only." And yet our Antitractarian advocates of the Bible-Society-principle,—against which, by the by, both HOBART and RAVENSCROFT most manfully warred,—will hoist the HOBART signal of "Evangelic Truth and Apostolic Order"; and then turning their backs upon the principle, will, to support their theory of Justification, flee for refuge to authors whose "notes and comments" are directly at variance with *his* whose standard they unfurl, and with *his* too, whom they respectfully call their *father!*[*]

As it respects the Rule of Faith, the writers of whom I speak, have no stability of character. They rely on the letter of Scripture, when the letter of Scripture and their own system of theology are coincident. They rely on such of the Reformers, and later Divines of the Church of England, as in *their judgment* are reliable interpreters and expounders of holy Scripture. Their rule of faith, then, is Scripture interpreted, generally, by some of the distinguished theologians of the last three centuries; and particularly, by each and every reader; and as the views of readers at large may be as various and diverse as their respective ages, their respective bodily dimensions, and their respective mental capacities; it is manifest that they sanction and encourage just as many rules of faith as there are private opinions among the numberless and ever-changing readers of the Bible.

The *Hobart and White Churchmen* (oh! what an expressive nomenclature!) do not seem to be aware of the absurdities to which they are reduced when attempting to reason with Presbyterians and Tractarians. To the former they might address themselves in their most winning manner and say, that "this institution, besides having *a priori* advantage of Apostolic precedent, is itself wise, conservative, and wholesome"; and that a liturgy "has been recommended by the example of the ancient Jewish Church, and by the usage of Christendom for 1500 years." To the latter they might authoritatively declare "that the standard of doctrine *for us* is not to be hunted after in Fathers and Councils of old, but in our Articles, Homilies, and Liturgy, inherited from the English Reformers": and that "beyond this common ground, the first step is into the boundless field of private opinion, where differences, distractions, and divisions, with fierceness of spirit and intolerance, spring up as from the seed of dragons' teeth." But let us suppose that the Presbyterian replies that although the ministry did exist in three orders for several hundred years, he is convinced that in the New Testament the terms Bishop and Presbyter are employed to designate the same office, (and that the Bible without note or comment is *his* rule of faith;) and that the polity, whose discriminating feature is the "Laying on of the hands of the Presbytery," has the *a priori* advantage of scriptural precedent, and is "itself wise, conservative, wholesome," and republican; that "our political constitution and the spirit of our people" will *face down* the "extravagant pretence" of prelatical bishops; that "the warm and affectionate fraternal intercourse and sympathy of the Bishops and Presbyters who compiled our Articles and Homilies and Liturgy, with the Protestant Churches of Continental Europe, are as well known as that such men lived as CRANMER and JEWELL, PETER MARTYR and BULLINGER"; and therefore that there is as good cause for Churchmen to become Presbyterians as for the latter to become Prelatists; that in reference to the use of a Liturgy, he cares not for the practice of the Jewish Church, the georgeous ceremonial of which has been superseded by the simple worship of the Christian; and that the "usage of Christendom for 1500 years" is worthless in his sight when he reflects upon the priceless legacy that he has "inherited" from the Scottish and Swiss "Reformers." Let us suppose that the Tractarian, or the High-Church *Ante*-Tractarian, replies that he is thankful indeed for what he has "inherited from the English Reformers," but that he would like to know where *they* obtained their "standard of doctrine," and the invaluable "Liturgy" that they have bequeathed to us; whether *they* hunted in Fathers and Councils of old, or whether they took upon trust, without particular investigation, the usage of Christendom for 1500 years. Let us suppose that these answers, which have some appearance of plausibility, were returned; what rejoinder, I beg leave to ask, would our Ultra-Protestant guardians and advisers make, without involving themselves in the grossest absurdities? Would they still say to the Churchman, that *his* rule of faith is "Scripture interpreted by the English Reformers"; and that to step beyond this is to step into the boundless field of private opinion? Then I would still beg leave to inquire, what was the rule of faith of these Reformers before their Articles and Homilies were written?[†] Did they presume to take a wide range in the boundless field of private opinion? Did they gather a crop from the "seeds of dragons' teeth"?

While the writers in question are strenuous in their advocacy of the Bible-Society-Principle, they are equally strenuous in maintaining that the *views of the Church* on particular points are to be gathered by Churchmen in these United States from their *father, Bishop* WHITE. One danger, say they, against which we are warned "by our ecclesiastical progenitor," "lies in departure from the ground on which the English Church received Episcopacy and transmitted it to us." That ground is simply the ground "of the Ordinal, viz: 'that from the Apostles' time there have been these orders of Ministers in CHRIST's Church, Bishops, Priests, and Deacons'." But with all due respect for the memory of Bishop WHITE, who constituted only one-half of the House of Bishops at the time of the "Ratification" of the American Prayer-Book in 1789, and whose opinions, it is well known, differed not only from those of his colleague, Bishop SEABURY, but from those of influential men in the House of Clerical and Lay deputies, I must be allowed to say, that the principle of private interpretation is as applicable to the Liturgy and other offices of the Church, as to the Bible. Every diligent student of the ecclesiastical history of Great Britain, if possessed of common sense, is qualified to form an opinion as to the meaning of these formularies; and every student of the Church is bound to make investigation until his opinions have become formed. I observe, then, *first,* that the ground here assumed as that on which the English Church received Episcopacy and transmitted it to us, viz: the *fact* that from the Apostles' time there have been the three orders of ministers in CHRIST's Church, is not in *my* judgment the true ground of the English Reformers. They declared in the prayers which constituted a part of the Ordinal, that Almighty GOD by His Divine Providence, or by His holy Spirit, had appointed *divers* orders of Ministers in His Church; that He had *inspired His Apostles* to choose into one of these orders, the order of Deacons, the first martyr with others; that "the office of the Priesthood" was the office of another; and that the "work and ministry of a Bishop" were those of a third. They prayed that the candidates for the Diaconate might "so well behave themselves in this inferior office, that they might be found worthy to be called unto the *higher ministries.*" In the three distinct parts of the Ordinal, they inserted as many distinct forms to be used at the three impositions of hands; and in each of these a solemn appeal was to be made to the TRINITY, in whose *name* the administrators were to act. In two of the forms the HOLY GHOST was to be invoked to give His sanction and grace to the ordination or consecration; and passages of Holy Writ were to be pronounced which could not be authoritatively recited without incurring the charge of blasphemy, unless the administrators were persuaded that they were acting by Divine authority. The Reformers affirmed in the twenty-third Article that "it is not lawful for *any man* to take upon him the office of public preaching, or ministering the sacraments in the congregation [or church, *Ecclesia,*] before he be *lawfully* called, and sent to execute the same." And in the Preface to the Ordinal they said that the three offices "were *evermore* had in such reverend estimation, that no man might *presume* to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by *lawful* authority. And therefore, to the intent that these orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a *lawful* Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he hath had *Episcopal* Consecration or Ordination." *This,* then, is the ground on which the English Church received the Episcopacy and transmitted it to us. The principle recognized by the Reformers, and asserted in their formularies, was the *Jure Divino* principle, and no other.

Secondly, Passages may be adduced from Bishop WHITE's writings, which, it is thought, are inconsistent with the theory that Churchmen are to be satisfied with the naked fact that from the Apostles' times the three orders have existed in the Church, without denying the validity of Non-Episcopal ministrations. In his dissertation on "*Episcopacy*" (Lectures, p. 427,) the Bishop proposes to prove, 1st, "That besides there having belonged to the Apostolic character certain properties peculiar to the first Apostles, and not communicable by them to any others; there was a ministry, *to be handed down by them in succession, through all ages.*" 2d. "That in the exercise of this ministry, they associated with themselves others, co-ordinately; and to be of a *higher grade* than those commonly called *Presbyters and Elders.*" In proving these points the Bishop in the course of twenty pages adduces, and comments on, the usual passages of Scripture which Episcopal writers rely on to demonstrate the divine origin of Episcopacy; and if they prove, as the Bishop maintains, that it was of "Apostolic institution," it is difficult for the believer in the plenary inspiration of the twenty-eighth chapter of St. MATHEW, of the Acts of the Apostles, of the Epistles of St. PAUL to TIMOTHY and TITUS, and of the first three chapters of the Revelation, to *dis*believe that it was of Divine institution. The Bishop proposes to show, 3d, "That the higher grade of the Ministry, thus established, has been *transmitted in succession* along the line of those usually called bishops." And 4th, "That the Episcopacy thus instituted was not Congregational, but Diocesan." And towards the close of his argument he says (p. 468), "All who affirm that Order [that is, of Bishops] to have been from the beginning, consider *as attached to it alone* the authority to confer the ministerial character of *any grade.*"—It is true that before the Bishop adduces his proofs of the four proposed heads of argument, he uses this language: "To some it may seem inconsistent with the moderation here affirmed, that in the Church of England and in this Church no minister, ordained in another communion not Episcopal, and conforming to the institutions of either of the said Churches, can be admitted to its ministry without Episcopal ordination. *But there is no inconsistency in the maxims.* These Churches do not judge of the sufficiency of peculiar circumstances, in regard to others. But they perceive no such circumstances in the relations in which they stand. Therefore, for them to dispense, within their respective bounds, with the difference of grade in the ministerial character, when they think that they discover clear evidence of it in the appointments of the Apostles, would be conduct which they could not defend on any principle of consistency."—(pp. 426–7.) But if the Ordinal is to be relied on as an exponent of the Church's views, and if the texts of Scripture which Bishop WHITE quotes, in order to show that the office of the Episcate, as distinct from the Presbyterial, was to be handed down in succession through all ages, are indeed inspired, it appears to me that there is *great* "inconsistency in the maxims." I see not how they can possibly be reconciled except upon the strange hypothesis that our Creator has by His holy Spirit established two or more *sets* of ministrations in the world; one styled Episcopal, suited to the "peculiar circumstances" of Episcopalians; others Non-Episcopal, adapted to the peculiar circumstances of Non-Episcopalians; the first to be *universally* recognized as valid; the others to be treated as valid or invalid as circumstances may require.[‡]

A PRESBYTER.

Nov. 29, 1853.

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[*] Compare the Bishop of OHIO's Charge on Justification, with Bishop WHITE's Calvinistic and Arminian controversy, and Bishop HOBART's edition of D'OYLY & MANT's Family Bible.

[†] Let us observe what Bishop WHITE says respecting early authorities. "The author of this work has his mind impressed by the conviction, that the framers [of the Articles] looked much further back than to either LUTHER or CALVIN; principally, indeed, to the holy Scriptures; but *in addition to these,* and with reference to questions which had arisen concerning the *sense* of Scripture, to the *Fathers* who lived sometime before, and to those who lived sometime after, the Council of Nice.—*Comparative Views, Vol. ii, pp.* 17, 18.

[‡] Somebody has sent me two of Archbishop WHATELY's heavy pamphlets, *stereotyped* in Philadelphia. His Grace says, that "Our Reformers . . . without passing any judgment upon other Christian bodies, chose for themselves, in the exercise of their undoubted rights, that none should minister in *their communion* except men *episcopally* ordained; and *that,* as it should seem, because such a rule was the only (or most obvious) way of excluding neither those who *held,* nor those who *denied* the necessity of Episcopal ordination."—(Part II, p. 14.) *Quere:* How many conscientious Presbyterian ministers, who denied the necessity of Episcopal ordination, would submit to Episcopal ordination according to the form of the Church of England? The Archbishop adds in a note, "It is worth observing, that you might say with perfect truth, 'No man can be in this country a regular and real justice of the peace, who has not been commissioned by the Queen'; and yet you would not mean by that, that a justice of the peace in the United States of America is no lawful magistrate, because the government of that country is republican, and they have no king or queen." Away with this stereotyped Erastianism! What Churchman, that *ex animo* uses the prayers in the Ordinal, would adopt such an illustration?

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For The Churchman.

HYMNOLOGY.

Mr. Editor, If you think proper, I would give in your columns the views which I expressed to you a few days since, on the subject of our Hymns, having reduced those views into a more formal order. I think that the one great difficulty in the way of those who object most loudly to our present Hymns, is that they consider the subject as a single or simple one, instead of viewing it, as prayer is, as faith is, as every duty, and every doctrine, and every vesture should be considered, in its really complex character. I do not mean to endorse all our Hymns; far from it. But I would offer a few thoughts on them and on the subject of singing in general, that we may discriminate in our judgments, and rest them on a solid foundation of doctrinal truth.

Prayer, as I have said, is complex in nature; confession, as well as supplication, is implied in it. We look within as well as without. Like everything essentially sacramental, there is a subjective as well as objective side to it—the purifying of the offering, and then the oblation of it. So is it with singing. There is no *one* characteristic for it. It consists of three kinds, embracing penitence, thanksgiving, and praise, named in the order of their rank. Let me speak here of the two last species of this mode of worshipping GOD in singing. Thanksgiving and praise are different both as matters of Christian doctrine and Christian art; as pertaining to theology and to esthetics, no one can properly confound them or say that there is a distinction without a difference between them. Even in the literature outside the Sanctuary, the difference is observed (as I hope to show), and indeed any great and true effort of art will necessarily manifest the distinction, though the artist has never theoretically thought of the question.

Thanksgiving includes a reference to self; praise is forgetful of self. Praise is exclusively objective; thanksgiving but partially so, as it implies a prolonged and detailed survey of the inner man before, and as a condition to, the offering that it is made; being, forsooth, the sacred bridge which connects penitence and praise in their intensest forms. Praise includes thanksgiving, as the greater the less, but thanksgiving does not include praise. In praising we act immediately, in thanksgiving we wait for the occasion; and yet, while praise is thus the highest in rank or order, thanksgiving has its necessary and divinely constituted office, the neglect of the functions of which would involve sin.

To come to the doctrinal question, love is the dividing line of the two principles, and this love is as important as an element in theology. Thus perfect love everywhere has as its very essence and inner or forming principle, the property of making us lose self-consciousness, in being propelled towards the object loved; as in the case of a mother's love towards her child, or the miser's towards his gold. No other motive or principle of action possesses this property of abstracting thought from self. Fear does not, for however dreaded the object may be, in order the more successfully to escape from it, it is a condition that we should think of ourselves. But love, in proportion to its perfection, has no such personal interest at stake. To use the language of theology, we say that he is the most perfect Christian who at least occasionally is drawn out from his inward contemplations to be absorbed in adoration of his Redeemer, through the might of love. And the language of the schools is, that love is the very formal course of our justification, without which repentance is but despair, and faith but belief.

Now it is this principle of love so important in theology which is directly connected with praise. To praise, we must love. Love and love alone produces praise; for we may have thanksgiving without love. We may thank the person who has benefitted us, even when we have very little regard for him. We may do so for our own sakes. But in loving another supremely, we act for his sake alone. The centre of thought is changed from an inward to an outward contemplation. In loving GOD with all the heart, we pass beyond even thanksgiving, and adore Him irrespectively of benefits received or to be received.

I do not say that love in all the stages of its growth produces praise alone, but that in proportion to its perfection it does so. Hereafter, in the Courts on high, there will be perfect love and praise alone. Nothing but love produces praise.

Moreover, in speaking of self, I do not mean selfishness, (which is sin) but self-love, (which is a duty) and whose claims may be promoted even when thinking of GOD alone.

Even the literature of the day (as I have said) illustrates such a view of praise. The Poet, though not writing a Hymn for the Sanctuary, when he framed his noble verses, could not but rise above all recognition of self, and think only of praising GOD, in that noble Hymn in the vale of Chamouny. COLERIDGE never stops at mere thanksgiving. Lost in his feelings of rapture, he pours forth his adoration to his GOD, and, neglecting the slow and cold offices of reason, calls upon even inanimate objects to bear their tribute of praise to Him who alone is to be the object of attention: "Ye ice falls; ye living flowers; ye eagles; ye lightnings; thou, too, hoar mount—thou great ambassador from earth to heaven, great Hierarch"—

> ——"tell thou the silent sky,
> And tell the stars, and tell yon rising sun,
> Earth with her thousand voices praises GOD."

Such is true praise. Such, perhaps, are the loftiest devotional strains in our language; may I say, in passing, that a Psalm of life, if written in the true feeling, would hardly stop to tack on a moral about good living.

Let me hurry on to the Hymns of the Sanctuary. We have but few Hymns of Praise, in the sense here used, in our Hymn Book. But such precisely are the *Gloria in Excelsis,* the *Benidic,* and the *Te Deum.* GOD alone is the central object, and even dull and dumb nature, all ye green things upon earth, snow and hail, sun and vapor, as well as the noble army of martyrs, and cherubim and seraphim are summoned to adore the Most High. Penitence is not here, neither is thanksgiving, for they are Hymns of praise. They have ever been used in the Church, and, with others of like character, have ever been the highest, though not the exclusive, channels of the Christian's worship.

But there is another form of the Hymn. There must be one of thanksgiving also. Love tends to praise; we must ascend at least at times to it; praise is its greatest office and expression, but it best engages in praise, most truly performs this office, when it has not neglected its previous worth; when it has fitted the soul for adoration by first producing gratitude. It is only when we are led astray by the "human too much on both sides," that we would exclude thanksgiving as one of the parts of singing, in order to give place to some single and extreme element of the duty. For surely it is but the first and most obvious dictate of Christian duty to be thankful for what GOD has given us. Even prayer may be useless, if we do not remember what we have received before asking for more. And if such thanksgiving (the outward form of gratitude) be a part of our duty, what more suitable vehicle for its utterance than the Hymns, and if uttered, why not in Church? This seems too clear a point to discuss. But should it not be, the Psalms ever used in the Temple and Church, in singing to GOD, are proofs to the point. The sweet minstrel of Israel never seems weary of rehearsing the loving kindness of the LORD. One by one His favors to Israel, and even to himself, are recounted; he reviews his existence in its darkest and brightest hours; searches his outward and his inward life to find matter for thanksgiving. It would be needless to cite examples, as scarcely any one can think on the subject without remembering some of countless examples.

But now arise the questions, if thanksgiving be such a duty, is it wrong for our Hymns to have a subjective character, (as some persons have said to me) nay, even a personal and introspective one? Is it not on the contrary necessary for them to possess such characteristics at least at times? Can they be truly Hymns of thanksgiving, as reason and as the Psalms of DAVID present such subjects to us, without this very trait of looking to ourselves, retrospectively and introspectively, of descending even to the survey and analysis of our personal condition to find out topics for which to acknowledge GOD's goodness? It seems to me that such questions cannot be answered but in one way; substantially, however, the answers may be qualified in form.

Should it be said that matters of personal interest are not for the Church but for the chamber, it may be replied that DAVID is an example both for the question of fact and degree, and that the same answer is returned by all to the same objection when made to our prayers. Besides, while excluding from the Hymns all such strictly personal matter as others cannot participate in, we should allow them a high degree in expression of feeling, for in this way they serve as a mould or standard to elevate us to a proper frame, instead of being lowered in form to suit our lukewarm condition. Like christianity itself, the Hymns are to be models for us, pointing to what we should be, rather than having our present and actual state as a rule to them.

If agreeable to you, I will continue these observations on the subject in your next issue, in which this question of subjective character as seen in our Penitential Hymns will be resumed. Meanwhile permit me to say that from what we have seen, a Hymn is not necessarily faulty because it has the pronoun *I* in it, or because it offers thanks for a *personal* interest in GOD's mercies.

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DREAMS are the poet's birth-right,
Dreams are the poet's hope,
Dreams are the poet's spirit-light,
By which he steers life's boat.

Dreams are his fount of knowledge,
Dreams are his guide to truth,
Dreams are the learned college
In which he passed his youth.

Dreams were his childhood's dwelling,
Dream-land his dearest home;
In dreams his heart is swelling
With joys that never come.

All dreamy is his spirit-bride,
Bright dreams his children are;
Entranc'd he's wafted o'er life's tide
To rise in worlds more fair.

And find the glory of his dreams
Surpass'd on those blest shores,
Where radiance from the GOD-head streams,
And, waking, he adores!

—MISS DEBENHAM.

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EXTREME VIEWS OF HUMAN NATURE.—From those that have searched into the state of human nature, we have sometimes received very different and incompatible accounts; as though the inquirers had not been so much learning, as fashioning the subject they had in hand; and that as arbitrarily as a heathen carver, that could make either a god or a tressel out of the same piece of wood. For some have cried down Nature into such a desperate impotency, as would render the grace of GOD ineffectual; and others, on the contrary, have invested her with such power and self-sufficiency, as would render the grace of GOD superfluous. The first of these opinions wrongs Nature in defect, by allowing her no strength, which in consequence must make men desperate. The second wrongs Nature in excess, by imputing too much strength, which in effect must make men confident; and both of them do equally destroy the reason of our application to GOD for strength. For neither will the man that is well in conceit, nor yet the desperate, apply himself to a Physician; because the one cries there is no need, the other, there is no help.—DEAN YOUNG.

For The Churchman.

THE LORD'S PRAYER.

NO. I.

The knowledge and use of this—from the divinity of its authorship and appointment, its comprehensive import, and the simplicity which, while it detracts nothing from its dignity and sublimity, brings it to the level of the most ordinary intellect—is made by the Church a fundamental requisite of its members; and it is incorporated, agreeably to ancient usage, into all its offices. The great object of Prayer is therein addressed with simplicity and brevity, but in words full of the most interesting and edifying meaning—"*Our Father Who art in heaven.*"*

"Our *Father.*" This endearing title appertains to the Deity, as He is the God of nature, and as He is the God of grace.

By nature, as He is the Author of our being, our constant Guardian and Preserver, and One who is giving us incessant manifestations of care for us, and kind provision for our wants, God is our Father. In all our addresses to Him, we should most affectionately remember the faithfulness with which He sustains this endearing character. All the good that we enjoy is from Him. If we are in health, it is His gift. If the necessaries and comforts of life abound, He bestows them. All that alleviates whatever of sickness, suffering, disappointment, and privations, may be allotted us, is His kind testimony that in the midst of judgment He remembers mercy. Be our lot in life joyous or grievous, our Heavenly Father will be found by every considerate mind, always entitled to gratitude, trust, and affectionate confidence.

But the comfort and satisfaction derived from such views of God's parental character, are sadly imperfect and alloyed. The acts and dealings of His providence do indeed manifest, as an almighty, so also a most kind and tender, Parent. But nature presents also a view of ourselves, and of our relations to this great and good Being, most painful and humiliating to a mind governed by sound reason, and moved by virtuous affection. In contrast with His infinite power and goodness, appears that guilt in *us* which defies the one, and ungratefully requites the other. From contemplation of all that can command veneration, and love, and pure and holy devotion, it draws down the mind to that of depravity, corruption, and guilt, voluntarily indulged and heightened, exposed to the scrutiny of this offended and insulted Parent, Who is too pure, just, and holy, to look upon sin otherwise than with perfect hatred and righteous indignation. Thus is there presented to the mind the retribution which such a creature must expect from such a Creator: Whom he knows not how to appease; Whose wrath he cannot avert; and to the purity and holiness essential to the enjoyment of Whose favor, he knows not how to attain. Awful is the effect of all this on that conviction of immortal destiny which true philosophy finds inseparable from the human mind.

But here, where nature's revelations are so appalling, grace mercifully interposes her consolations. She reveals that act of transcendent love whereby our offended Father is reconciled to His guilty children. The atonement and intercession of His Eternal Son—made Man, that as Man, and therefore our Brother, He may unite our nature to God's—gain for us the mercy and renewed favor of that heavenly Father. Thus pardon and justification may be ours; and with them those influences of the Divine Spirit, purchased for us by this redeeming love, whereby holiness here, and everlasting happiness hereafter, may, through that love, be secured.

This "grace of God which bringeth salvation" through Jesus Christ, makes God our Father in the most peculiar and interesting sense, and the only one which can impart entire satisfaction, and encourage entire filial trust and confidence. Let the Christian cherish true faith therein—that faith which duly realizes his need, and his Saviour's sufficiency; and owns that Saviour in all His gracious attributes and acts; and shows its reality, sincerity, and life, by humble and cordial self-devotion to all His commandments and ordinances: and he will be authorized to advance an humble claim, given him by his Redeemer, to his Heavenly Father's love and mercy; for the pardon of his sins, his justification with Him, the overlooking of his unworthiness, the conferring upon him of grace for newness and holiness of heart and life, and the eternal salvation of his soul. In renouncing the ways of sin, he knows that he is returning to a loving and merciful Parent, reconciled through the mediation of His Eternal and Only-begotten Son, and waiting to receive graciously all who come to Him with full faith in that Mediator. When temptations assail him, or spiritual doubts and difficulties are gathering around him, he has a refuge in the kindness and love of a Father, Who knows whereof he is made, Who considers that he is but dust, and the freeness, fullness, and efficacy of Whose grace, to pity, to relieve, and to rescue, are equal to all his wants. In the trials and afflictions of life, its losses and its disappointments, he feels the privilege—O how great, how consoling, how supporting!—of access to so good and gracious a Father, the manifestations of whose love leave no room to doubt that even His chastenings are prompted and governed by paternal tenderness; that they have for their end the greatest good of their subject; and that, through the grace and merits of Christ's atonement, the afflictions of the present time will work for the faithful Christian a far more exceeding and eternal weight of glory. When growing weary with the pilgrimage of life, he is cheered with heavenly support and encouragement by the assurance that he is drawing near to his Father's house. When that pilgrimage is approaching its close, and the pained and sinking body is about to be bereft of its immortal tenant, trusting in Christ as his Saviour, and humbly imitating Him as his great Exemplar, he exclaims, in the humility, hope, and trust, of true and living faith, "Father, into Thy hands I commend my spirit."

"If I be a Father," saith the Lord by His Prophet, "where is Mine honor?" Let the unbelieving, the disobedient, and the impenitent reply. Their sins are against a Father who has loaded them with blessings, has given them every comfort they enjoy, and is long-suffering and waiting to be gracious, under all their provocations, and willing to be reconciled through His beloved Son, whom He gave to die for them. What do they deserve at the hands of that Father? What can they expect in His final dealings with His children? Do they think of His goodness and justice, and His promises and threats? And can they think of them, and of their own character and conduct, and not tremble in dread of *that Father's frown*; which, as it is excited by offence black with the deep dye of *filial ingratitude*, so must the displeasure of which it is the index be proportionably heavy and severe?

"Our Father *Who art in heaven.*"

Here is an appeal to every feeling of reverence, humility, hope, and fear. The God and Father Whom we address is in heaven—the seat of perfect purity and holiness, of infinite power, and of universal control; whence His omniscience surveys every part of nature, His omnipresence is diffused through it, and His omnipotence governs it.

Worms of the dust approach this God!! With what fear and reverence should they come! Is there the thought of pride or vanity, the light or unthinking heart, or deportment springing from carelessness and irreverance, brought into such a presence? He is in heaven, and we upon earth His footstool. He dwells in the high and lofty place, the seat of holiness and purity and power. We grovel here in weakness, frailty, corruption, and sin. What are we that we should have access to Him? And yet He grants us the distinguished honor and exalted privilege. Low then be our humility, profound our reverence, when we come before Him.

Let faithful and devout worshippers consider, for their comfort, and in confirmation of their faith and hope and trust, that the God and Father Whom they adore is in heaven; whence He sees, and where He graciously regards, their necessities; infinitely able to relieve them; and determining, better than His creatures can, what is for their greatest good. He is in heaven, where fulness of joy is prepared in His presence, and pleasures forevermore at His right hand, for His faithful people. Taken to that blest abode, and admitted to the full view of the connection, here often unperceived, between the severity and the goodness of God, they will remember, as themes of grateful praise, because overruled to their infinitely greater good, the afflictions of the present time.

Impenitent sinners should seriously reflect that the Father for Whose love they are ungrateful, and Whose authority and power they defy, is in heaven. From the control of that authority and power there is no escape. Impartial justice will characterize their operations. The moment is at His disposal at which the day of mercy will be closed. That awful decision made, eternity will be occupied in the infliction of threatened recompense.

One of the pervading beauties of the Lord's Prayer, is its social character. What tender and affectionate associations cluster around the simple address, "*Our* Father!" The Father of all His true worshippers. They form one family, with Him for its Head. All they, therefore, are brethren. And what, towards each other, should be the feelings and conduct of brethren? What especially of brethren who meet together at their Father's footstool, and together throw themselves on His kindness, compassion, forbearance, and love? Should their differences be remembered? their animosities retained? their uncharitable and vindictive feelings allowed one moment's longer continuance? Should pride or scorn, neglect or indifference, alienation or repulsion, mark intercourse with a brother in the Lord? Should not each one wish and endeavor to have his blessings promote the happiness of others also? Surely our connection with one Father should be a strong and indissoluble tie to each other in the bonds of Christian love, kindness, and forbearance. Thus only can we possess the spirit in which we can hope to have our prayers favorably received, or regarded otherwise than as abomination in the sight of God.

"*Hallowed be Thy name.*"

This petition expresses a desire, which should ever be paramount in the Christian's heart, that God's honor may, in all things, be promoted. It can be sincerely and honestly offered, only in connection with cherishing, and earnestly endeavoring to diffuse, entire acquiescence in the rectitude of that infinite wisdom which may see the advancement of this end in what appears to man's feeble judgment, of a contrary tendency; and contentment with all the dispensations of Providence, as though often involving partial and temporary evil, yet tending surely to the greatest ultimate good, and thus to the advancement of the honor and glory of the Omnipotent Disposer.

This petition should also remind us of the important truth, that God's intelligent creatures must be instrumental in promoting the hallowing of His name. Hence their duty to serve Him faithfully, and to do what they can to secure for Him the faithful service of others, in devout obedience to His laws, and in the pure and holy tenor of their characters and lives. Failure in this is the exposure of His name to shame and contempt. Our hearts, therefore, should make the offering of this petition a prayer that we and all men may have grace so to conform to the principles and spirit of true godliness, as will most tend to the hallowing of God's name.

"*Thy kingdom come.*"

The establishment and maintainance of a Church or kingdom in the world, has ever characterized the divine dispensations. Its object is the glory of God, and the spiritual and eternal interests of men. These are promoted by the enlargement of that Church, its unity, its purity, its good order, and the practical influence of its faith, ordinances, services, and instructions. This is the Church militant, or in a state of warfare against the powers of darkness, here on earth. It is Catholic, that is adapted to be, and designed to be, one in all ages, and throughout the world; embracing all who, having by Baptism put on Christ, serve Him under the ministry of His own appointment, and are united in the profession of the true faith of His Gospel, and in walking in all His commandments and ordinances.

This Church of Christ on earth, or *kingdom of grace*, is designed to prepare its members for the Church triumphant in heaven, or *kingdom of glory*; which is composed of the angelic inhabitants of the celestial courts, to be joined, at the resurrection in the last day, and the final conferring of their reward on the righteous, by those blessed of the Father, Christ's good and faithful servants, whom He will then call to receive the kingdom prepared for them from the beginning of the world.

This petition, therefore, respecting the Church or kingdom of Christ on earth, is a prayer for its extension and preservation, on the principles, according to the order, and in genuine conformity to the spiritual character, adopted for it, and given to it, by its Divine Head. It is a prayer that through the services of a faithful ministry, and the exertions, in their proper sphere, of devout and zealous members, it may be preserved in truth and purity, and in holy and successful energy of operation, and be blessed to the speedy accomplishment of those ends of its institution, the establishment of the reign of Christ's Spirit in the hearts of men, and the universal prevalence of the knowledge and practice of true religion; and that God would hasten the time when His Church shall be advanced to its triumphant state, and its faithful members be exalted to their "perfect consummation and bliss both in body and soul."

Here again it should be remembered that God is pleased to effect the greatest ends of His provideuce and grace by humble means. Man, as an active, faithful, moral agent, is to be His instrument in promoting the temporal, and bringing in the eternal, glory of His Church. This truth should be brought and kept home to the heart of every one who uses the Lord's Prayer. On every one rests a portion of the responsibility which it involves. Each, in his respective station, should faithfully avail himself of the means and opportunities afforded him of enlarging the borders, and promoting the interests, of Christ's kingdom. By personal exertions, and through combined effort under proper regulation, responsibility, and control, all that can be should be done to bring the Church to the knowledge of the ignorant, heedless, and ungodly masses around it, and urge them to a participation in the precious blessings—blessings to soul and body, to individuals and communities, for time and eternity—of its true and faithful membership; and to extend those blessings far and wide, wherever there are men to be brought to Christ, to be reclaimed from error, to be kept in His true worship, and to be encouraged and aided in their efforts to continue His faithful soldiers and servants.

Most especially, and as the best evidence of sincerity in offering this petition, the Christian should take good heed to be himself, for the guidance and encouragement of others, an example of a true follower of the Lord Jesus. He should live in the diligent, faithful, and devout use of the means which God has appointed in His Church for sanctification of heart, and holiness of character and life here, and endless happiness hereafter; and through the aids of the Holy Ghost, thus sought and imparted, show the blessedness of belonging to Christ's kingdom, by his own cordial reception of the faith, and practice of the pure, holy, and benevolent precepts, of the gospel.

B. T. O.

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* Our Prayer Book version is here used throughout.

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For The Churchman.

New York, December 12, 1853.

Mr. Editor: Having carefully perused your article on the "Extension of the Ministry," in *The Churchman* of the 10th instant, I think there appears to be an unnecessary fear of confusion in the working of the Canons "Of Deacons," &c., passed by the last General Convention, and believing that you will be willing that your readers should have some arguments presented to them in favor of these Canons, though the writer of this does not precisely agree with you in relation to them, I submit to you the following few remarks in relation to this important matter.

Under the new Canon, every Deacon is required to "have remained a Candidate for Orders at least one year" before ordination; the only necessary examination is to "ascertain that he is well acquainted with the holy Scriptures and the Book of Common Prayer;" and "to inquire into his fitness for the ministrations declared in the Ordinal to appertain to the Office of a Deacon;" and the Canon "Of the Preparatory Exercises of a Candidate for Priest's Orders" allows the three examinations required before admission to the Priesthood, to "take place either before or after the admission of the Candidate to Deacon's Orders." I cannot conceive that this requires "two sorts of Deacons, two classes of Candidates for the Deaconate, or two of Candidates for the Priesthood." If a Candidate see fit to prepare himself for the Priesthood, and shall pass the three examinations before applying for Deacon's Orders, it will only be necessary to him to have the certificate of his Bishop and the examining Presbyters that he has passed those examinations, and then after the expiration of a year, as appointed by the rubic in the Ordinal, he may make application for Priests' Orders, presenting his certificate of examination, and no further examination will be necessary.

Neither do I think that a Deacon who remained a Candidate for Orders only one year, is required to remain a Deacon three years before ordination to the Priesthood if he be prepared in less than that time. The Canon in which mention is made of a Candidate remaining three years as such, is entitled, "Of Candidates for Orders," and the section immediately preceding this one, relates to the admission of Candidates for Orders, the record and their notification by the Bishop, and is not properly, I think, confined to Deacons who have been ordained after only one year's Candidacy. But on either supposition there is no need of confusion, for all that it necessary is that Candidates for Priests' Orders be fully prepared in the learning required. If they have passed the examinations before admission to the Deaconate, they have only to present their certificate from the Bishop and Presbyters to that effect; and if they present no such certificate they are to be examined. It appears to me a very simple matter.

The Deaconate may thus be a more distinct office from the Priesthood than under the previous Canons, when Deacons were, in fact, Priests, except in name and the pronouncing of the absolution and benediction, and the administration of the Holy Communion. The examinations for the Priesthood will now be more thorough and strict than formerly, so that there will be less probability of admission thereto without proper preparation.

And in relation to the allowance to Deacons to engage in some secular employment for their support, rendering their services to the Church gratuitously, though the Canon does not expressly mention such allowance, yet it is supposed by some (whose intimate acquaintance with Bishops and Delegates to the General Convention, and some being themselves Delegates, would give their opinion some weight,) that these Canons were passed with a view to such allowance; be that as it may, however, it is nowhere forbidden. In the Ordinal it is appointed that the Bishop say to those whom he is about to ordain to the Priesthood, "and that ye have clearly determined, by God's grace, to give yourselves wholly to this office whereunto it hath pleased God to call you, so that, as much as lieth in you, ye will apply yourselves wholly to this one thing;" but in the Ordering of Deacons there is no such exclusiveness required.

But, moreover, we have the example of St. Paul himself in our favor; as witness his words to the elders of the Church in Ephesus. After he had reminded them that he had been with them "for the space of three years," he says, "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." I think we need not fear if we follow in the ways of this holy Apostle.

We have in the Church, at the present day, many, I doubt not, who would, in this manner, be very useful Deacons in weak parishes where the work is principally missionary labor, which cannot support a clergyman or the number of clergymen who could be profitably employed in such localities.

Trusting that, on a fuller examination of these Canons, you will be convinced of their adaptation to the present wants of the Church, and will add your influence to those who endeavor to press forward the action under them,

I remain, yours very respectfully, P.

THE CHURCHMAN.

NEW YORK, DECEMBER 17, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

EXTENSION OF THE MINISTRY.

In the course of our remarks on this theme last week, we trust it appeared sufficiently that the new Canons touching the Ministry, so far as they contemplate any change upon present practice, are permissive merely, and not imperative. For it manifestly stands discretionary with the ecclesiastical authorities in each particular case, whether the change shall proceed or not.

It was also seen that the scope and purpose of the new legislation, so far as it may go into effect, is to increase the number of active laborers in the Ministry, at the expense of the quality. Of course it is understood that men are not regularly qualified or permitted to take upon themselves the performance of ministerial duty, till they have been made Deacons: this is their first commission for undertaking the work. In the arrangement hitherto acted on, the greater part of the preparation has to precede any part of the commission; the candidate passing three years and three examinations before proceeding Deacon, leaving one year and one examination to be passed after that, before proceeding Priest. This proceeds on the rule, so generally found to be wise and just in other things, that the proper measure of fitness and preparation for work can best be secured in a state of seclusion from the work; or that a man can study best and learn most, when he has nothing else to do. By the new Canons, however, if they be put in practice, this order will be transposed: the bulk of preparation, instead of coming before, will be placed after, the taking of Deacon's orders. And the reason for this change is, that the Church wants more laborers: she has so much work to be done, that she cannot afford to have so much time spent,—shall we say lost?—in getting ready to do it. So that the change in question really holds out no promise or prospect of relief, but on the ground that the time now spent altogether in study is to be spent, wholly or partly, in work. The time of preparation is to be shortened, and the terms of admission to the Deaconate let down, to the very end of a speedier entrance upon active labors: in a word, men are to study less, that they may work more. Thus the whole thing proceeds entirely on the principle of adding to the quantity by taking from the quality of our Ministers. This is the simple long and short of the matter.

How this can fail to result in lowering the style and standard of ministerial qualification, in all its parts, is more than we can at present see. Unless our perception be sadly awry, it is nothing more nor less than a road downwards; and that, too, in a course where there ought to be no road but upwards, because men are apt enough to go downwards without any road.

For, if men be let into the Ministry for the purpose of going to work, before they have prepared, it does not well appear how and when they are to prepare. If they cannot wait to study because there is so much to be done, how are they to study after they have begun to do and while they are doing? It is not easy to see how this can choose but generate a bustling upstart forwardness for public action, an itching impatience to be moving and shining in the popular eye, and a tugging and straining after immediateness of effect. New tests of fitness for the Ministry will naturally supervene: men will come to be taken into ministerial service, not as having minds well disciplined and furnished, not as being large and comprehensive thinkers, not as showing breadth, variety, and compass of knowledge, fetched from long converse with "the sayings of the wise in ancient and in modern books enrolled," and gathered in the quiet and still air of a studious retirement; but rather as they are mere empirical pragmatists, scratching in the dust of present activity, and blowing with the heat of superficial excitement. Proceeding at once to work in the strength of this, and while as yet they are but smatterers in learning, how should they not be apt to stick in the mere rudiments of a liberal and learned preparation? Picking up a little here and a little there, and not staying long enough to get ripe and strong in any thing, a sort of hop-skip-and-jump education for the Ministry will naturally come to be more and more the order of the day.

We are not forgetting that it is affirmed by some, that this making men Deacons on short notice, thus letting them forth almost at once from the enclosures of learning into a course of active pursuits and conflicts, will operate to further a sound theological or ministerial training. It is supposed that the experienced necessity of having something to use will make men the more eager and strenuous to gain; and that thus the demands of present labor and exercise, and the urgencies of having work to do, will rather prove a stimulus and incentive to study and preparation, than a hindrance or diversion from them. Accordingly we are told, in effect, that men will study the better and learn the faster, when forced to apply the results as they go along, and to put their learnings to work as fast as they can acquire them; the want of knowledge for immediate use thus serving to quicken and sharpen the quest of it: while at the same time their preparation will be of a better kind, more living and operative, forasmuch as the upspringings of thought will intertwine with the sinews of experience, and both grow on together.

So far as the change contemplated proceeds on any argument or assumption of this sort, it seems extremely wild and unwarranted. However well the thing may sound in theory, general experience is strongly against it. We question very much whether it can be made to work in practice, or whether any thing but evil can grow from any attempt to make it so work. Leisure and retirement from active occupations hath ever been found the best nursery of thought and study. That the brain will move the faster for being led on by the hand, and when both are required to beat time together, may be to some minds an attractive idea; but it brings no satisfactory credentials as an operative truth. For knowledge, to be effectively gained and firmly fixed, must be pursued for some time as a passion, and for its own sake. He who seeks knowledge with but half his mind will be but cheated with a half-knowledge, which is often worse than none. It is only when hungered and thirsted after as a good in itself, as an ultimate good, that it will be properly digested and assimilated into a living form, and be filled with vital efficacy and power. Even though its true end be not in itself, though its chief value be as a means to something else, this nowise makes but that in the long run, it will be found all the more valuable as a means, when loved and sought as being its own end. And they will both have most of it and know best how to work with it, who have time and are required to lay in a good stock of it, before proceeding to use it. For one must know a great many things, before he can know any one of them thoroughly and in its practical bearings; so that the utility of each depends in great measure on its being withheld from use, till many others be gathered in and bound up with it. Thus the elements of thought will have a chance to fashion and settle into due proportion, consistency, and order: in any practical matter the mind will have not only a sight of the thing in hand, but a large and comprehensive circumspection answerable to the complexity of relations in which the thing stands. Otherwise, there will be little or no mutual adjustment of parts in what one knows: every fresh acquisition will disturb the equipoise of the whole, and keep the elements in perpetual conflict: the mind will be thwarted of steadiness and self-consistency, by being jolted along over a series of disconnected *tentatives*; and the result will be at the best but a sort of cut-and-try knowledge; there being no grounding or insight of principles, because each thing is viewed out of that chain and continuity of things in which the life of principles has its proper court and pavilion. Hence comes it to pass, that he who learns only for immediate use, and goes on using as fast as he learns, always turns out a mere artisan, and not an artist; that is, one who tinkers on the surface of what he goes about, instead of creating from the centre: there will never be any thing truly germinant and assimilative in his mind. If followed in the article of ministerial preparation, this process will but give us quacks and botchers in divinity, their highest achievments being but theological patch-work.

Surely, such a touch-and-go, such a catch-and-run method of learning is not the way for the Ministry of that Church whose peculiar strength, whose distinctive excellence, in this respect, stands in "the large discourse looking before and after;" and whose practical working grows from the principle, that whatsoever would have possession of the whole man, must first grasp and gain the highest part of him; and that whatsoever would win all men to its side, must begin by drawing the wisest and best.

Will all this be met and nonsuited by urging that the letting down of the standard of preparations is to be shut up and confined within the rank of Deacons; leaving the qualifications and requirements for the Priesthood to be kept precisely what and where they are? This, questionless, is what the new legislation contemplates. And our very argument is, that the effect of the measure, as it so often turns out in such cases, will naturally be far other than what was proposed. Men are to be made Deacons on short time, that they may go right to work, and not be any longer withheld from "open haunts and popularity." It is while engaged in work that they are to make preparation for higher advancement. What style of preparation will this be likely to superinduce? If these Deacons of the lower form were to be distinctly and firmly precluded from going further, the case would be different. But these, equally with those of the higher form, are to be candidates for full orders; only, candidates engaged in teaching, instead of being taught. Is it probable, that, with such a short, cheap, and easy passage open before them into Ministry, men will generally prefer the longer, harder, and dearer course; especially when the Church is in such clamorous want of more laborers? How can we expect, in such a case, that any will wait to study three years for what all can just as well have by studying one? The result, it seems to us, cannot but be, that, instead of mental attainments and discipline, instead of knowledge well-grounded and strong-built, popularity will become the test and measure of men's fitness for the clerical character: their title will come to proceed, not on their standing as students and thinkers, but on a certain facility and fluency as practitioners: it is not the strength and solidity of learning, but the knack of pragmaticalness that will carry them forward. Is it any straining of consequences to say that, whatever be the canonical theory in the matter, the prerogative of judgment as to a man's qualifications will be virtually and in effect taken away from his ecclesiastical superiors, and transferred to other hands?—hands that are interested, it may be, to make out a special case, and that will think they have the best right to know both his capacities and their own needs. The real examinations, upon which a man shall pass into the higher grade, will be, we submit, not by his teachers and governors, but by those who have been or wish to be under his teaching. At all events, the arrangement seems such as will be apt to invite this usurping of the office by those to whom it does not properly belong; because the choice of pastors will not be merely from those who have passed the trial of fitness before the rightful judges, but from those also who have gone to work before the question of fitness has been settled. So that men will be crowded through as teachers, when they would not be able to go of themselves as pupils.

It is true, the new canons intend that whatever bars be let down before the Deaconate shall be put up before the Priesthood. But whether the bars will prove bars indeed, depends a good deal on where they are placed. Are they not likely to be set up where men will get so much headway and vantage ground before coming to them as to render them of little use? In the new arrangement, we question very much whether any canonical hindrances will be enough to keep men from pushing and working through into the Priesthood on other issues than such as respect their real fitness, and in the strength of other parties than those with whom the judgment now rests, and ought to rest. Suppose, for example, a young man gifted, it may be, with a certain glibness of tongue and pleasantness of address, and having a corresponding stock of assurance: he passes the better and seems the more useful on a short trial, for his very lack of the qualities most essential to a permanent usefulness; because he knows but little, he can use that little with the more readiness and present effect, and his strength appears the greater, that his advantages are known to have been small: having but one idea, he handles it with the more skill, works it with the greater results, puts it forth in a more telling manner, forasmuch as it is all he has; because his mind runs altogether in a rut, therefore it runs very fast and very smooth, and for a while it seems as if there would be no end of its running: the people are delighted with him, and, because he tells them nothing but they can understand at once, therefore they think him a very wise person and a very instructive preacher, and there can be no doubt of his real fitness for the Priesthood, whatsoever may be his defect of formal or canonical fitness; it will be a great injury to the Church, a great injustice to the man, a great hardship to the people, if the Bishop keep back from him any part of the clerical character, on the judgment of those who have not seen him at work. In process, of time, however, though not till too late, the people get tired of having the same motion over the same ground: if he keep on as before, they find he is running in a rut; if he undertake to get out of the rut, they find he cannot run: and because he has spent in working what time he should have spent in preparing, therefore he must needs keep on without preparation, or else throw up the Ministry, because he entered it too soon. To be sure, the ecclesiastical authorities may often be firm enough to resist the pressure of such a case as the one supposed, and to keep their dispensing power in reserve; but this cannot always be expected; and the giving-way of one will create a seeming necessity for others to give way; and whether they stand out or yield, in either case the responsibility will be transferred from the laws of the Church to the persons administering them.

Such are some of the considerations that have occurred to us in the reflecting on this subject. We throw them out for what they may be worth; and trust we are not so far committed to them, nor in such sort, but that we shall be glad to find the thing working well, in case it should be put to work. Divers other considerations to the like effect might easily be started; especially such as turn upon the well-known propensity of men, both in their own case and that of others, to mistake the giddiness of the head for the illumination of the Spirit; to read the words of a Divine call in the smoke and heat of an enthusiastic possession; and to get captivated and carried away by the noise of an unlearned and unthinking volubility, supposing it to be the issue of a full and ripe mind warmed into utterance by peculiar zeal. Need it be urged, that in this course and department of labor, more than in almost any other, they who are the least prepared are commonly the least apt to feel their need, and least able to understand the real uses and to select the right sources, of preparation? The point is no doubt too obvious and too familiar to need insisting on. It may be worth the while, nevertheless, to observe, that forasmuch as a religious life everywhere involves the idea and operation of Spiritual gifts, therefore under the notion of these men are peculiarly apt to forget that the proper effect of such gifts is to generate in the receivers a large measure of self-distrust and of carefulness in thought and act; to put them upon measuring and estimating the amount received by the patience and diligence in study and application to which it prompts; and to set and guide their course on the principle, that God does not call men to His work, unless, in the orderings of His providence, He gives them the disposition and puts within their reach the means of a regular, careful, and well-tested preparation for it; thus inferring their vocation to the office from the argument of an approved fitness, not their fitness from the reason of a presumed vocation.

We had purposed to say something further touching the question of establishing a class of catechists or lay ministers,—men not invested with any proper clerical character, not in Holy Orders, and therefore not vowed into an aloofness from secular pursuits: endeavoring to show how such an establishment might operate as a safe and natural feeder to the clerical orders; and how by means thereof more and better services might be secured than we seem to have any promise or prospect of under the new Canons, without incurring any of the danger or drawing on any of the disorder, which those Canons seem to threaten;—such, we say, was our purpose; but we are not without fear that we have already overworked the subject, and therefore desist for the present.

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Holiday Presents.—A few days ago we had a rich treat in looking over and examining the unique and admirable collection of *Bibles* and *Prayer Books* at Appletons, 200 Broadway. The enterprising publishers have bestowed unusual care and attention this season upon the importing and furnishing *Oxford Bibles*, of all sizes and styles of binding, from the smallest pocket Bible to the large and noble folio, and from the plainest binding to the most luxurious and expensive. It was a feast to the eyes indeed, and warmed up the heart, to see these many and various ways in which the Word of God is furnished for the study and use of Christian people. Here was the large *Family Bible*, the new edition, from entirely new plates this year, just issued from the Clarendon press; formerly, we were told, it was sold at $25. Now, being imported in large quantities, the publishers have put the price down to $16; bound, too, in the best Turkish morocco. Here were more than a dozen varieties of sizes of the same Divine Word; some neatly and plainly bound sold as low as 50 cents, and others varying in richness and expensiveness, even up to $40. It would be quite out of the question to particularize in the matter of the elegance and luxury of the binding and ornament bestowed upon the various sizes and styles of the Bibles which we saw; many of them are exquisite, and some are quite new, as, for instance, where there is set into the velvet cover a solid, engraved emblematic stamp, representing such scenes as our Lord bearing His Cross, the calling of Samuel, &c. We are confident that the taste of every one, as well as the ability of every one, will be able to obtain satisfaction from this large and choice assortment now offered to the public at this festal season.

As to the *Prayer Books*, there is the less need of our speaking of them because of the fact that the publishers have long been known to all New York and elsewhere for the admirable variety of styles in which they have supplied the Book of Common Prayer. We will confess, however, that we were charmed with the elegance and taste of the Paris binding in which many of those were clothed, and which, with their gold and silver mountings, and their excellent and superior getting up, attract the attention at once.

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Our readers should not overlook the Notice of the FAIR to be holden in aid of the Free Church of St. John the Evangelist. The Rev. Mr. Cook is making praiseworthy and aidworthy exertion for the erection of a Church-building on the Free system, and we hope he will be sustained.

Sermons.—The Sermon of the Right Rev. the Bishop of New Jersey, preached before the Associated Alumni of the General Theological Seminary, on the 13th of October, 1853; also, the Sermon of the Rt. Rev. the late Lord Bishop of Madras, preached before the late Diocesan Convention of New York; also, the Sermon of the Right Rev. the Lord Bishop of Fredericton, preached at the Consecration of Bishops Davis and Atkinson; also, the Sermon of the Rev. Theodore Edson, D.D., rector of St. Anne's church, Lowell, preached in the Cathedral of Fredericton, on the 2d of September, 1853; all these have accumulated on our hands within a few days. All of them are able and excellent productions in their kind; as we shall hope to show by enriching our columns with extracts from them, as time and space permit.

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We doubt not our readers will find as much pleasure as we have enjoyed in the following account, which we take from the *Guardian*, of one who is every whit a man and a Bishop, in the best sense of either word. It is refreshing and stimulating to contemplate such characters, and most of all encouraging to know that the interests of the Church are in such hands. With such, Christianity is no effeminate theory, no mere religious sentimentality; but a living, active principle; a civilizing as well as spiritualizing system, whose benefits are real, practical, and substantial. Where such men plant the Gospel, there will it thrive with a lusty, vigorous, and fruitful growth. Would that the Church had many more Selwyns.

After an absence of twelve years from England, the Bishop of New Zealand now intends, it is said, to revisit his native country. We have little doubt that he will be received as he ought to be, by all who honor Apostolic devotedness to Apostolic work. But it is well that the veneration and applause which Bishop Selwyn's name seldom fails to arouse, should be founded on a sufficient knowledge both of his character and his deeds. It is one of those rare cases, in which neither the man, nor his works, have any occasion to deprecate such a scrutiny.

The prominent characteristic of the man, whose influence in the Church at the Antipodes has been so remarkably felt, is an untiring energy of body and mind. Many men are busy and eager in their respective occupations—many are distinguished by a restless activity, which cannot be contented with quietness or ease. The energy of which we speak is a very different quality—a steady, unwearied devotion to a high purpose, rising with every difficulty, braced to new vigor by every fresh call of duty—needing no excitement but that which an ever-widening sphere of labor presents—satisfied with no success short of that complete victory over evil which in this world may not be attained. Such energy as we describe may be sometimes impatient of indolence in others—sometimes sorely tried by the languor or luke-warmness which it vainly tries to kindle into real life; yet the whole effect of it is to subdue opposition, and to exercise a mighty influence on the beholders of a power in which they feel themselves to be wanting. Every one knows how much weight the possession of mere physical energy often carries with it; but when that bodily vigor is associated with intellectual power, and informed by large acquaintance with the highest branches of human knowledge, it is difficult to overrate its value. It is not a matter of indifference, therefore, that Bishop Selwyn should have the strength and endurance which enable him to surprise even the hardy children of the Maori race who accompany him, by his diversified labors:—that he can swim the river which civilization has not yet bridged for the traveller's convenience—that he can navigate his own ship in unknown seas, where the pilot's aid is sought in vain—that in a toilsome route, over mountain and thicket, he can be found the last to weary of the march—that he can take up, without loss of dignity, pursuits like those which furnished a craft for St. Paul, and teach his native converts how to construct their dwellings, or to make the clothes they wear. These things, trifling as some of them may seem, are not insignificant qualifications for the first Bishop of the Antipodean See. More important, however, is the concentration of purpose and will which subordinates, notonly these bodily gifts, but the rarer powers of a vigorous mind, to the one object of accomplishing an Evangelist's mission. No other mental endowment has the worth and influence that belong to singleness of aim. It is this which harmonizes the varied elements of a great character, and makes them all contribute to results which amaze the world. Whilst so many distinguished sons of the Church of England are frittering away their powers in incompatible labors, seeking for themselves literary fame, or toiling after personal advancement, the example of the Colonial Episcopate—Bishop Selwyn is not the only instance—has taught us how the Church's battle must be fought with an unsparing devotion of heart and hand, if its day is to be won.

We do not fear lest our estimate should appear too high, if it is tried by the right standard. Deeds, not words, must be the test. It may well happen that the charges, or sermons, or speeches of such a man as Bishop Selwyn, may disappoint the expectations of critical observers. One may detect a narrowness of view, another notice (what he thinks) a dictatorial spirit; nothing is more easy than to question the taste or temper of men's public performances; no guage of a man's practical influence is more fallacious than this documentary measure.

But criticism herself is hushed when we look at the agencies that are employed, and the field that is occupied, by the pastoral work of such a diocese as New Zealand, if that work is truly performed. What a task lies before the Christian Bishop who would plant the Church securely in that distant soil! What forethought and comprehension, what a large conjecture of the form and color that future ages may assume, what knowledge of human nature, of past history, and of the Church's weakness as well as of her strength! Already the islands over which Bishop Selwyn bears spiritual rule, have their institutions for education and worship, founded with no view to temporary popularity, but conceived in the spirit of a far-reaching charity, not unlike to that which, in old times, provided for the wants of his native land. A new St. John's recalls the memory of the Lady Margaret's princely foundation on the banks of the Cam; in each settled parish the traditions of the mother-Church are preserved and handed down under the shelter of endowments which religious generations may increase, and for which even godless ages may have reason to be thankful.

But all this is only a small part of the prospect on which a Churchman gazes with wonder and delight in the far south. From his New Zealand home the Bishop has gone forth among the countless islands of the Pacific, with all the alacrity of a young sailor on his first trip of discovery, and has returned to his college each year with a precious merchandize. Not satisfied to claim a nominal authority over these heathen tribes, or to admit them to the Church by a Sacrament which implied a subsequent discipline of Christianity such as he could not ensure, he has carried the the native youths to the shelter of his own roof, and returned them to their parents enriched by a course of instruction in the faith, and training in the ways of decency and usefulness. "Year by year," writes a recent observer, "since the Bishop took back the first youths intrusted to his care, and with happy tact won the confidence of the parents, while yet unable freely to speak with them, by contrasting the condition of the then half-starved islanders with that of the well-fed returned boys—putting his fist into the hollow cheek of the one, and pinching out the plump round cheek of the other, on which the parents (at once catching the Bishop's meaning) clapped their hands, and danced with delight, and readily put more boys into his hands—his Lordship has been welcomed, and his influence felt through a widening sphere."

Open a map, and note the situation of New Zealand, in the remote south; then follow the track of the Bishop's vessel to island after island, until her adventurous flag is seen within ten degrees of the line; see him gathering his living freight, carefully selected, with a view to future service for the Church; and then observe these children of nature—youths of various ages, and languages, and characters, gathered from the "isles of the sea"—all working, and studying, and learning to lead Christian lives, in a College founded and ruled by a stranger from the farthest extremity of the globe. We can scarcely imagine a more beautiful type of that gathering of nations which the voice of prophecy bids us to expect in the last days.

Alas! that we must call it only a type. The Bishop has not support enough for his work. Already, we are told, he has been obliged to sell his ship for the lack of means, and to contract the sphere of his noble enterprize. Surely it will be a scandal to the Church if the Bishop returns, after his intended visit to England, without an ample supply for all his wants, a hearty English support to all his Christian undertakings and his ventures of faith.

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The following extract of a letter from the Rev. R. A. Cobbs ought to put the blush upon the cheeks of hundreds of our clergy, who do little or nothing for the cause of Home Missions. If this apathy be not removed, how are the newly appointed Bishops for California and Oregon to be sustained? It is a grave question, and one in which the honor of the Church is deeply concerned.

Tuscumbia, Ala., Nov. 29th, 1853.

My dear Sir: Enclosed I send you twenty-five dollars ($25), being the Advent offering for Domestic Missions from St John's church in this place, which I hope will safely reach you. This collection has far exceeded my most sanguine expectation, and when the small size, and comparatively humble means of my congregation, are taken into consideration, is quite liberal. If all the other parishes in the country would do as well, there would be no lack of means in the hands of the Domestic Committee. I earnestly hope that a new era is about to dawn on our Home Missions; certainly when we look at the subject, whether as regards its present or prospective results, there is no cause entitled to a heartier support on the part of the Church.

Horace Waters, 333 Broadwa
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Church Missions Domestic
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HORACE WATERS, 333 Broadway, has published another budget of new and very pretty songs, of unusual merit. They are entitled—*Fly, fly away, or the Dream*; *Ben Bolt's Grave*; *The Old Homestead*; and, *Come sing again that Song*; also, the *Prescott House Polka*.

In reference to T. GILBERT & Co's Pianos, for which HORACE WATERS is agent, and of which we have been desiring to say something, our readers are directed to the letter of the Rev. A. B. RUSSELL of Louisiana, which has our hearty endorsement, and we speak from knowledge.

THE CHURCH AT HOME.

CHURCH MISSIONS DOMESTIC COMMITTEE,
No. 49 CHAMBERS-STREET,
New York, December 10, 1853.

The Domestic Committee of the Board of Missions beg leave to state that the following Missionary stations within their department of Missions, are now vacant, and invite to them the attention of such clergymen of the Church as may be willing to engage in the service of the Society:

Maine—Bath; Brunswick.
New Hampshire—Hopkinton.
Delaware—Georgetown, &c.
Alabama—Jacksonville.
Mississippi—Aberdeen.
Tennessee—Greensville.
Minnesota—Stillwater.
Arkansas—Fayetteville; Fort Smith; Helena.
Texas—Brenham and Chappell Hill.

The Committee would also invite attention to the following Articles of the Constitution:

ART. IV. To the Board of Missions shall be entrusted the supervision of the general Missionary operations of the Church, with power to establish Missionary stations, appoint Missionaries, make appropriations of money, regulate the conducting of Missions, fill any vacancies in their numbers which may occur, and also to enact all by-laws which they may deem necessary for their own government, and the government of their Committees: Provided always, That in relation to organized Dioceses having Bishops, the Board shall regulate the number of Missionary stations, but the Bishop of the Diocese may select the stations, and may at any time discontinue a station, and in lieu of it establish one elsewhere.

ART. VII. The Board, as soon as may be after it has been constituted, shall proceed to appoint eight persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committe shall be located, shall be a Committee for Domestic Missions;— . . . . .

ART. VIII. To the Committees of the Board thus constituted shall be referred, in their respective departments, during the recess of the Board, the whole administration of the general Missionary work of the Church, subject to the regulations of the Board. Each Committee shall make a report of its proceedings to the Board of Missions at every meeting of the Board.

ART. XI. No clergyman shall be appointed a Missionary by the Board, or by either of the Committees, without the recommendation of the ecclesiastical authority of the Diocese to which he belongs; nor shall any Missionary be sent to officiate in any Diocese without the consent of the ecclesiastical authority of the same; and no clergyman shall be appointed a Missionary who is not at the time a minister of the Protestant Episcopal Church, of regular standing; and the appointment of a Missionary may be annulled at any time by the written direction or order of a majority of the Bishops of the Church.

In the exercise of the appointing power thus confided to them, the Committee desire to have it understood that each application is referred to a Committee, consisting of the clerical members, to report on the propriety of the appointment; and that the quallifications to which they direct their attention, in addition to those named in Article XI, are: Zeal for the spread of the Gospel of CHRIST. 2. Obedience to the laws of the Church; and 3. Fitness for the particular station sought. An individual approved is appointed by the Committee, and his appointment certified to the Bishop within whose jurisdiction the station is.

By order of the Committee.
JONA. M. WAINWRIGHT, *Chairman*

Connecticut.—From the 8th to the 27th of November inclusive, Bishop WILLIAMS visited fourteen parishes, baptized two infants, and confirmed 57 persons.

Maryland.—On Thanksgiving Day, Bishop WHITTINGHAM laid the cornerstone of Trinity church, Baltimore, using the office set forth by Bishop GRISWOLD. The occasion was one of much interest. The building is to be early Gothic in style, and of good proportions.

Pennsylvania.—The Standing Committee of this Diocese have signed the testimonials on behalf of Mr. HURLY BALDY, applying to be recommended for admission as a Candidate for Holy Orders.

The papers of Messrs. ALFRED M. ABEL and WILLIAM PRIDEAUX for like recommendation, have been presented and read.

Michigan.—Bishop McCOSKRY has issued a very urgent Pastoral Letter to the Clergy and congregations of his Diocese, on the subject of Missions, requesting that their Advent offerings may show increased solicitude and zeal for the spread of the Church and the augmentation of her ministry.

THE CHURCH ABROAD.

England.—In the hope of turning to good account the *Edinburgh Review* disquisition on "Church Parties," the *English Churchman* has made it the subject of four successive articles, wherein the criticisms of the reviewer are treated not as caricatures designed to amuse one party at the expense of another, but as sketches intended to be faithful and to promote the good of the Church. Upon the motive of the writer we have no wish to pronounce; but that the practical influence of the article itself will be hurtful to the peace and unity of the Church, we have no manner of doubt. The sort of attention it has already excited is significant enough of this. If one efficacious mode of annihilating party differences is to ignore them—and that very many of the points of division and disagreement are of a nature to be thus treated, no christian heart will deny—the Church has surely no reason to thank him who thus tears open and exposes to the world's gaze her healing wounds. The present tendency in the Church is not to schism, but to unity, and such ill-advised exhibitions as that in question can have no happy influence to such an end. Things begin to look as if men were wearied of wrangling and standing aloof from each other in a common household, and were longing to be knit together again in peace and love under the shelter of that great Vine of their LORD's own planting, and to employ themselves in training and spreading its branches till they encircle the earth. With some such feeling the *English Churchman* suggests for Advent reflection and practice, a league of unity, which we think far better than the study of parties, and proposes that the clergy agree to review, and if necessary, to revise and reform their doctrine and practice on the following basis; which, as Advent season has not yet closed, we commend to the attention of our own Church, as applying, with little modification, equally to our own case:

1. That inasmuch as the Clergy have solemnly promised to follow and obey the Rubrical directions of the Prayer Book, which are (by the Act of Uniformity) the Law of the land as well as the Law of the Church, it is the duty and the privilege of both Clergy and Laity to make an effort to carry out every Rubric which, by the example of Churches in various parts of the kingdom, is shown to be undoubtedly practicable.

2. That as the great majority, and in many cases the entire body, of our fellow-worshippers have been Baptized, and solemnly declared to be Regenerate, and to have become "members of CHRIST, children of GOD, and inheritors of the Kingdom of Heaven," it is the duty of the Clergy to address them as responsible before GOD for a due use of the means of holiness which He has thus bestowed upon them, and to impress upon *all* such persons, without any Calvinistic exceptions or "subtleties," that they have the offer of salvation.

3. That the Sacrament of the LORD's Supper was ordained "for the continual remembrance of the sacrifice of the death of CHRIST," and for "the strengthening and refreshing of our souls by the Body and Blood of CHRIST;" that CHRIST is present in the Sacrament "only after a heavenly and spiritual manner;" that the faithful receiver feeds on Him in his heart "by faith with thanksgiving;" while unfaithful unrepenting receivers "carnally," and "to their condemnation, do eat and drink the Sacrament of so great a thing."

4. That "it is evident unto all men diligently reading the holy Scripture and Ancient Authors, that from the Apostles' time there have been these Orders of Ministers in CHRIST's Church—Bishops, Priests and Deacons"; and that as all Baptized persons are Baptized into CHRIST's Church, it is their duty to resort and conform to the Ministry of that Church—viz., Bishops, Priests, and Deacons—whenever it is within their reach, provided they be not called upon to give their assent or consent to any which is opposed to the Word of GOD and the Doctrine and Practice of the Apostolic and purest ages of the Church.

5. That although it be a plain duty for the Clergy to take occasional and legitimate opportunities of warning their flocks against the errors, corruptions, and divisions, caused by Roman and Protestant Non-conformists, it is not necessary, nor desirable, that they should constantly refer to, or frequently dwell upon, such topics.

6. That in Public Worship the extremes of irreverent hurrying, tedious slowness, and dull monotony, should be avoided, and that Lessons, Epistles, and Gospels, and the Exhortations, should be read, and the Prayers be said, so distinctly, audibly, and reverently, that the people may easily hear, and be induced to take their part in the Services.

7. That it being evident that Chanting, as well as Metrical Psalmody, presents great and legitimate attractions to large bodies of Churchpeople, and even to Nonconformists, and that it promotes Congregational responding, it is highly expedient, as it is lawful and appropriate, that, as a general rule, the "Venite," "Te Deum," and other Canticles, and the "Gloria Patri," be chanted to a few of the most plain, simple, and standard Chants, with as few changes as may be; and, that where there is a disposition and ability to adopt the practice, the "Amens," if not the Versicles, be also chanted.

8. That in Parochial Churches neither Clergy nor People bow their heads at any other time during Divine Service than when the Name of the Lord JESUS be mentioned, as enjoined by the Canon, except in those Churches where it is a long-established, general, and recognized custom to bow at the "Gloria Patri."

9. That the Services commence *punctually* at the hour appointed, and, as a general rule, do not occupy more than two hours in the morning (on non-Communion Sundays) and one hour and a half in the Afternoon, or Evening, the Sermon being abridged whenever other portions of the Services extend beyond the usual limits, and especially on Communion Sundays; so that the necessary Sunday arrangements of Families, and Households, and parties living at a distance from the Church, may not be inconveniently and unnecessarily disturbed.

ON THE 26th Sunday after Trinity, the Bishop of ELY held a general ordination in the cathedral church of Norwich, the Bishop of the Diocese being prevented by illness from performing the duty. Seventeen persons were admitted to the Deaconate, and nineteen Deacons were advanced to the Priesthood.

THE BISHOP GOBAT controversy continues still in full vigor. It has received a new impetus in the action of the Archbishop of DUBLIN, as noticed below under the head of Ireland. In transmitting to the clergy of the Diocese of Dublin, Glendalough, and Kildare, copies of the Protest adopted by the four Archbishops of England and Ireland, this Primate accompanied it with the following circular letter:

PALACE, Nov. 4, 1853.

Reverend and Dear Sir, I forward you a paper drawn up and signed by the four archbishops of our Church, which we have felt ourselves called on to make public. You will observe that we do not pretend ourselves to pronounce any decision as to the complaints that have been made of Bishop GOBAT. But we have declared—what we certainly are competent to declare—that the charge publicly brought against him did not emanate, as it appeared to do, from any authority of the Church. For myself, I have not become minutely acquainted with the particulars of what has taken place at Jerusalem; but I have not learned that anything the bishop has done, or proposed to do, is at all at variance with any stipulation made at the first establishment of the bishopric. It does not appear that he ever claimed authority over those who chose to adhere to a different communion, or assumed any territorial titles or dignities inconsistent with the just rights of the magistrate. Now, this is the kind of claim and assumption which, when recently made by the Pope and his prelates in our country, excited so much general alarm and resentment. But it was well known that the Pope and other ministers of his Church always invited Protestants to join that Church, and were ready to receive converts into it. And of this no complaint was made. Bishop GOBAT, as far as I can learn, has done no more than to invite and receive into communion with our Church those who consider our doctrine and worship to be pure and scriptural, and who wish to renounce what every sincere member of our Church must regard as grievous error. I am, dear sir, very faithfully yours,

(Signed) RD. DUBLIN.

Great efforts are being made in the University of Oxford to obtain signatures to the Memorial addressed to the Eastern Church against Bishop GOBAT's proceeding. A circular has been sent to the members of Convocation, requesting their signatures to the protest, by a committee, upon which are the Rev. Dr. PUSEY, of Christ church; Rev. C. Marriott, of Oriel College; Rev. W. J. E. BENNET, of Frome; Archdeacon DENISON, of Oriel College; Rev. ISAAC WILLIAMS, of Trinity, College; Rev. J. H. COPELAND, of Trinity College; the Rev. T. CHAMBERLAIN, of Christ church; with several others. The declaration issued by the Archbishops, in opposition to the protest, had been widely circulated in the University, and has excited considerable interest.

THE AUTHORITIES of King's College are advertising for a Professor of Divinity, in the room of Mr. MAURICE.

THE BISHOP OF CAPE TOWN has resigned his See, in order that the diocese might be divided into three Bishopricks—Cape Town, Natal, and Graham's Town. An Order in Council constitutes the eastern districts of Cape Colony a diocese, to be called "the Bishopric of Graham's Town," and the district of Natal, a diocese to be called "the Bishopric of Natal." The *Gazette* formally notifies the appointment of Dr. ARMSTRONG and Dr. COLENSO, who were to be consecrated to the Sees of Graham's Town and Natal, in the parish church of Lambeth, on St. Andrew's day.

IN COMPLIANCE with communications made to them, the promoters of the proposed British Embassy church at Paris, have determined upon a material alteration of their plan. Instead of sittings for ten years on payment of ten guineas per sitting, subscribers may have sittings rent free and transferable for five years, from the day of opening the church, on payment of five guineas.

AT A RECENT meeting of the "Society for Promoting the enlargement, building and repairing of Churches and Chapels," grants were made from its funds in aid of the following objects: which we mention, not because we suppose the localities are of especial interest to our readers, but to keep them reminded of the activity of the Anglican Church in such good works. For this reason and with the hope that the example may infect our own Church, we are in the habit of noticing the achievements of this excellent zeal as they occur:—Building churches at Parr Mount, in the parish of St. Helen's Lancashire; Saltneyside, parish of St. Mary, Chester; Cinder-hill, in the parish of Bashford, near Nottingham: and Hove, in the parish of Plymstock, near Plymouth. Rebuilding churches at Latchingdon, near Maldon; Old Brentford, Middlesex; and Barlestone, Leicestershire, Enlarging, &c., churches at Denchworth, near Wantage; Higham-on-the-Hill, near Hinkley; Coalville, near Ashy-de-la-Zouch; St. Clears, Carmarthenshire; Swinderly, near Newark; Whitchurch, near Monmouth; St. Mary-le-Tower, Ipswich; and Westbere, Kent.

THE BISHOP OF LONDON has opened the Metropolitan Welsh church, situated in Ely place, Holborn.

THE CHURCH of Mildenhall, in the Diocese of Norwich, has been re-opened, having undergone extensive restoration.

THE BISHOP OF RIPON has consecrated St. John's church, New Wortley. This is the second of the two churches built by the Rev. Dr. HOOK, Vicar of Leeds, from funds to which a charitable person had contributed £2,000. The consecration of the first—St. Judes, Pottery Field,—was mentioned a few weeks ago. Two new churches have thus been added to the Parish of Leeds, mainly through the exertions of its excellent Vicar.

A NEW CHURCH at Monxton, Hants, was consecrated on the 8th ult., by the Bishop of WINCHESTER. The Bishop of ST. ASAPH consecrated on the 25th Oct., Gorsedd church, Whitford, in Flintshire, one of the two churches erected by subscription in lieu of that at Pantasa, alienated by Lord FIELDING from the Church of England to the Roman Catholics.

Ireland.—The consecration of the Rev. Dr. GRIFFIN, recently appointed to the See of Limerick, is understood to be fixed for the 1st of January next, and to take place at Trinity College chapel.

ONE OF the curates of a populous parish in Dublin, has had his license withdrawn by the Archbishop of DUBLIN, for having affixed his signature to the Protest against Bishop GOBAT. So severe an exercise of ecclesiastical discipline has caused considerable animadversion. The Rev. gentleman is a most worthy and highly respected clergyman, and his friends are looking for some explanation of the matter. The correspondence that passed between the Archbishop and the offender is to be published.

A CLERGYMAN of the Irish Church—the Rev. R. GRAHAM of Meigh, Newry—has narrowly escaped assassination while sitting by his own fireside. No cause is assigned for the attempt.

Sweden.—The following statement of the claims of the Swedish church to derivation from the Church of England will be found interesting. It is from a correspondent of the English Churchman:—

The Church of Sweden is a daughter of the Church of England. SIGFRID, the first Bishop of Wexio, and Apostle of Sweden, had previously been Archdeacon of York, and the mission he headed was the last sent out from England b fore the Norman Conquest. The foundation, permanently, of the Swedish Church may be assigned to A. D. 1000, or thereabouts. The Papal usurpations began to be introduced about forty years after, though with extreme difficulty. In the sixteenth century the Reformation was commenced in the Swedish Church, and consolidated in the Synod of Upsala, 1593.

As the Episcopal Succession in Sweden has been doubtfully spoken of by a writer in the *Ecclesiastic* for November, 1852, the following extract is quoted from the *Svenska Kyrkordnung* of the Rev. Dr. Knos, Professor of Theology in the University of Upsala:

"That at the introduction of the Reformation the Apostolical Succession was preserved is an historical fact, fully proved. Even Gustavus I. Vasa, deemed this of such great importance that he had the first Protestant Bishops consecrated in Westeras Cathedral by the Bishop Petri Magnus, who had been solemnly consecrated at Roman Cardinal. From this Petrus Magni is thus derived this preserved Succession, and ever since every Swedish Bishop has been consecrated by a Bishop already consecrated in this Succession. Moreover, when the attempt was made in the reign of John III. again to Romanize the Swedish Church, the adherents of the See of Rome expressed no doubts as to the rightful Canonical Succession of the Swedish Bishops. The distinct injunctions of all Swedish Church ordinances, that no Bishop shall exercise his functions until he be consecrated thereto, and the many records of actual Episcopal consecrations in existence, are the strongest proofs that no change was subsequently introduced in this respect."

SWEDISH ARCHBISHOP AND BISHOPS. (From the *Gotha Almanac* for 1854.)

Upsal, Archbishop of, and Primate of Sweden—JOHN OLAVE HOLSTROEM, D.D.
Linkeoping, Bishop of—JOHN JAMES HEDREN, D.D.
Skara, Bishop of—JOHN ALBERT BUTSCH, D.D.
Strengnes, Bishop of—THURE ANNERSTDT, D.D.
Westeraes, Bishop of—CHRISTIAN ERIC FAHLCRANTZ, D.D.
Wexioe, Bishop of—CHRISTIAN ISAAC HEURLIN, D.D.
Lund, Bishop of—WILLIAM FAXE, D.D.
Gottenburg, Bishop of—ANDREW BRUHN, D.D.
Calmar, Bishop of—PAUL GENBERG, M.A.
Carlstad, Bishop of CHARLES ADOLPHUS AGARDH, D.D.
Hernoesand, Bishop of—ISRAEL BERGMAN, M.A.
Wisby, Bishop of—CHARLES ERIC HALLSTROEM, D.D.
Bishop of the Orders—CHARLES ADOLPHUS AGARDH, DD.

FOREIGN.

England.—The last advices brought no news of material interest, political or general. Frequent and protracted Cabinet councils continue to be held, but nothing touching their deliberations has transpired. Parliament was to be further prorogued from the 30th. The Queen and Royal household have gone to the Isle of Wight to remain until Christmas. The Duke and Duchess of Brabant were to have accompanied them but were summoned to Belgium on the eve of their departure. The Queen and the Duchess of Brabant have visited Westminister Abbey—and Prince Albert and the Duke of Brabant have visited Cambridge University, of which the Prince is Chancellor. The occasion was signalized by the Prince Chancellor conferring in person the degree of Doctor of Laws upon the youthful Duke.

The Government seem disposed to proceed with more caution in the Eastern question than France exhibits. It is evidently not prepared to pursue the determined policy of the latter, at the same time recognizing the necessity of concert in the action of the two powers.

THE DEATH of the Princess Esterhazy, and that of the Duke of Beaufort are announced—the latter in his sixty-first years.

GOVERNMENT HAVE decided to send out a new Arctic expedition, which is to proceed in quite a contrary direction to any of the previous expeditions. The *Phenix* screw-steam-sloop will be again commissioned by Captain INGLEFIELD, F. R. S., and he will proceed to the Arctic regions in her, and endeavor to make a passage into the Polar Sea, to the north-east of Spitzenbergen.

THE WAGES MOVEMENT is yet unsettled. It is said that the operators have determined to lay their grievances before the Home Secretary, and invoke the action of Government for their relief.

France.—The most notable fact concerning France is the fusion of the hitherto antagonistic branches of the House of Bourbon in the persons of the Count de CHAMBORD and the Duke de NEMOURS. The form of the conciliatory meeting was arranged with great punctiliousness, and was conducted with the happiest results. The terms on which the conflicting claims of the legitimate heir, and of the House of Orleans have been adjusted, are said to be as follows: The Count de CHAMBORD is recognized as legitimate head of the Bourbons, and legal heir to the crown. He engages not to marry again, should he survive his present consort. If called to the throne, he abdicates in favor of the Count de PARIS, when the latter comes of age. The Emperor thinks all this very funny.

THE FRENCH MILITARY force has received an increase of 13,000 men.

Portugal.—Queen Donna MARIA II, died in childbed, on the 15th ult. Her son was immediately proclaimed under the title of Dom PEDRO V; his father, Dom FERNANDO, being installed as Regent during his minority, which, as he was born on the 16th September, 1837, will terminate in two years.

Turkey.—Advices from the East bring no news of importance. A new project of peace is talked of, and it is said that the Czar, in reply to an inquiry of Austria, has stated that he is still willing to enter into negotiations, if the Porte will submit a basis of adjustment. Meanwhile the armies are manœuvring, and their movements are detailed with great minuteness. The success of the Turks at Oltenitza caused great rejoicing at Constantinople.

China.—The insurgents retain possession of Shanghai, and are said to have threatened immediate descent on Canton. The Mantchoo dynasty is evidently doomed, and will soon give place to another. A Tartar invasion of China is talked of, though with no apparent ground for the rumor.

NEW PUBLICATIONS.

THE PRIEST AND THE HUGUENOT; or, Persecution in the Age of LOUIS XV. From the French of L. BURGENER. 2 vols. 12mo. Gould & Lincoln, Boston.

In these volumes we have the second of a series of works proposed by Monsieur BURGENER upon the religious persecutions of France; or, "the principal religious aspects of France, from the age of LOUIS XIV to the close of the last century." The first of this series, *The Preacher and King*, had a reception which ensures a welcome to the volumes now published. The history of that century and a half of persecutions, which sought the extinction of Protestantism in France, is full of terrible interest. Its bloody characters will forever stain the annals of that unhappy country, and more ineffaceably than the darkest of its political crimes. While the heart sickens at the details of this woful history, the moral heroism that lights up the dark picture, chains the mind, and our nature seems lifted above itself in such exhibitions of moral grandeur. The translator has performed her task with all the cleverness that made the "Preacher and King" so acceptable to Englih readers. She promises, in due time, the fourth and last of the series—*Julian, or the End of a Century*, the third—*Voltaire and his Times* being about to be published in England. The APPLETONS have the present work for sale.

NOAH AND HIS TIMES; by the Rev. J. MUNSON OLMSTEAD, M.A. 12mo. pp. 413. Gould & Lincoln, Boston.

Mr. OLMSTEAD has brought together in this volume the matter of thirty-one lectures, embodying various interesting inquiries relative to the antedeluvian and earlier postdeluvian periods. The points of interest are discussed in a pleasant and instructive manner, evidencing in the writer much study and careful research. The subjects more largely treated, are the Deluge; the statutory Death penalty; the Shinaric occurrences; and the question as to the Unity or Plurality of the Human Races.

MEMOIRS OF JOHN ABERNETHY, F.R.S.; by GEORGE MACILWAIN, F.R.C.S. 12mo. pp. 427. Harper & Bros.

All the world knows JOHN ABERNETHY for an eminent physician and an eccentric man. He finds an enthusiastic biographer in Dr. MACILWAIN, who has faithfully recorded the services rendered by the subject of his memoirs to medical science, and the blessings wrought through his great professional skill. These, interspersed with the social reminiscences of the man, his quaint humor and amusing originality, make a most readable book, for which all, and especially the members of the medical profession, will thank Dr. MACILWAIN.

THE CHRISTIAN WORLD UNMASKED; by JOHN BERRIDGE, A.M. With a Life of the Author, by the Rev. THOMAS GUTHRIE, D.D. 16mo. pp. 183. Gould & Lincoln, Boston.

This is a new edition of a well-known and somewhat remarkable book. It is enriched with a sketch of the life of the quaint author.

THE FIGURES AND SYMBOLS OF DIVINE INSPIRATION, and the Method of Learning their Meaning; by the Rev. EDWIN RUTHVEN McGREGOR, A.M. pp. 190. E. French, Bible House.

This small treatise on the figurative language of holy Scriptures, offers light and assistance to those who need it in their inquiries into the sacred imagery and symbolism. It seems to have been prepared with much care and with due regard to clearness of arrangement.

STANFORD & SWORDS have published a new and beautiful edition of Bishop MANT on the Rubrics, with Notes and additions by Dr. WILSON. This book requires no praise at our hands. It is or ought to be in every Churchman's library.

UP THE RIVER; by the Rev. F. W. SHELTON. 1 vol. 12mo. Charles Scribner.

Among the many books of this kind that have lately appeared, this charming volume has few equals. The delicacy of sentiment, and geniality of feeling, with which nature in all her moods is pictured, as well as the sparklings of genuine humor interspersing the whole work, give a charm to Mr. SHELTON's descriptions of rural life with its pleasures and duties. We are sure that the author's popularity will be in nowise diminished by this contribution to the list of gift-books for the approaching holidays.

MONTH IN ENGLAND; by HENRY F. TUCKERMAN. 1 vol. 12mo. Redfield.

There are few men who could narrate their own travels, and be so little of a hero, as our traveled poet. That his month was passed profitably and pleasantly, we have had abundant evidence in the perusal of its history. As matter of information and curiosity, the book deserves our notice; and the author's experience will greatly benefit such as visit England hoping to see much in a short time. We need not say that we travel over classic ground, guided by a poet of the deepest feeling, while TUCKERMAN's volume is our study.

LIBERIA, or Mr. PEYTON's Experiments; by Mrs. HALE. 1 vol. 12mo. Harpers.

Side by side with *Uncle Tom's Cabin*, would we send forth this book to all the world. Perhaps the romance is less exciting, and the characters less perfect, but we think Mrs. HALE has pictured the curse and cure of Slavery in as plausible language at least as that of the work of her great rival. At all events, we think the philanthropy and logical arguments she sets forth, are worthy our attention.

LECTURES TO YOUNG MEN; by ELLIOTT.

This small volume has, we are sorry to say, been lying some time unnoticed, although it is rich in those treasures which make a man wise forever. It is published in Boston, and for sale by C. S. Francis & Co., in this city.

BLOODSTONE; by DONALD McLEOD. 1 vol. 12mo. Chas. Scribner.

A quaint title to a pleasant little romance, written in German style, by one whose name is a guarantee for the interest of the book.

CHARLES AUCHESTER, a Memorial.

An autobiography of a musical enthusiast, and filled with charms for the lover of music. Many important musical personages, such as Mendelssohn, Jenny Lind, &c., are brought to notice and give a charm to the work rarely found in works of fiction.

The HARPERS publish this book, and have also issued several books for the *very* young, such as the *Illustrated Book of Songs*; *Henry's Ladder to Learning*—the latter, if the voice from our nursery be true, is the *very best* book of the season.

* * *

FOLLY OF INFIDELITY.—Man has for the most part misconceived the use of the great facts which have been graciously placed within his reach through the instrumentality of science and research. In his fond conceit he would throw aside his allegiance to GOD, and, arrogating to himself the command of the very elements, would from having learned to use, fool himself into the vain imagination that he could create the world afresh, and fashion it more in accordance with his finite understanding. To this end does the Age of Reason insidiously urge its victims; nor are they few, for the plant is of rapid growth. Deadly though the poison is which lies concealed within the captivating exterior of this plant, we fear that there are few of its cultivators who have taken the trouble to analyze it and to test its properties with patient assiduity and an earnest desire to elicit the truth. Captivated by the perfumed atmosphere which ever floats around the object of their admiration, they are dead to all its inherent defects; and pluming themselves on their own fancied superiority over those who acknowledge the trammels of loyalty, subjection, faith, allegiance to the Supreme, they on all sides spread their toils for the waverer and wanderer from the fold of the true Shepherd. Of these there is never any lack, and many there be who fall into the net thus laid for them, for the creed of the Freethinkers is, to minds untutored by education and moral culture, a most inviting study; it can be shuffled off or on, as the humor suits, with the slightest exertion of the wearer; and if it holds out no prospects of reward, it at least is silent as to punishment.

Little matter of wonder is it then that during the excitement of pursuit, and at a period when the life-blood courses through man's veins and arteries with healthy rapidity, such notions as were professed by a BOLINGBROKE, a VOLNEY or Shelley, appear in their holiday attire. If, however, we trace these men in their hiding-places, and sift their secret thoughts in that fearful moment when the pulse flags and the limbs refuse their office, while the reckless souls, hanging between Heaven and Hell, can find no city of refuge, and compare their last hours with those of the meek but steadfast believer and the practical Christian, the tinsel will soon drop from off the worthless theory, and the doubting disciple of a creed which begins and ends in nothing, will be rudely awakened to his danger, and fly for succor and protection from his own devices to the foot of his SAVIOUR's cross.—*London Times*.

* * *

CHRIST THE LIFE AND LIGHT OF MAN.—"In Him was life, and the life was the light of men." In these words the Apostle evidently speaks of Him in His original character of the Creator, and not in His subsequent character of the Redeemer. It is most true,—and blessed be our GOD and FATHER for the revelation of so great a truth,—it is most true that these titles are generally appropriated to Himself by the *incarnate* Word, and applied to the benefits which flow to sinners from His incarnation and redemption. But, as we shall have occasion hereafter to observe, this and many other glorious titles of our SAVIOUR were, in one sense, His *by right of His godhead*, before they became His in another sense, *in virtue of His incarnation and passion*. Thus, before His incarnation, He was the SON OF GOD, the Mediator between the FATHER and mankind, and the King of Israel: at His incarnation He acquired a fresh right to each of these titles, and at His resurrection they became His own in a higher and more perfect sense than ever. It will therefore be clearly understood, that, in applying the titles of "life and light" to the Word, as the Creator, I by no means deny that they belong, in a yet more glorious sense, to the Word, as the Redeemer. What then may we understand by the statements that there was life in Him; and that this *life* was the *light* of men? We learn from the *first* of these statements, that not only do all living things on earth owe their life to Him, as their Creator, but that man especially receives His peculiar and superadded gift of immortality from the same Divine hands. It is He who breathed into man's nostrils the breath of life, and man, thus receiving an emanation from the Word, became a living soul. From the *second* of these statements, we gather that He is also the source of human reason. It would appear to be the doctrine of holy Scripture, that all those qualities, virtues, or energies, which natural religion would regard as inherent attributes of Deity, are more than attributes,—are nothing less than living outgoings of the Divine essence, centering and harmoniously uniting, either in the person of the only begotten SON, or of the co-eternal SPIRIT. Thus, the SON is not merely the representative and administrator of the FATHER's power and wisdom, but is Himself the living power, Himself the living wisdom of the FATHER. If I may employ a familiar idea whereby to illustrate such an awful mystery, He is the organ, by which, according to His divine and holy nature, the ever blessed FATHER speaks or acts.—EDGE's *Sermons*.

CLERICAL CHANGES.

The Rev. J. H. INGRAHAM, late of St. John's parish, Aberdeen, Diocese of Mississippi, has accepted a call to St. John's church, Mobile. Letters and papers will be directed accordingly.

[*Recorder*, *Witness*, and *Protestant Churchman*, please copy.]

OBITUARY.

At a meeting of the Vestry of St. Paul's church, Edenton, N. C., held on the 2d day of December, 1853, the following proceedings were had:

On motion, Resolved, That a committee of three be appointed by the chairman (to rector) to draft resolutions expressive of the sense of the Vestry upon the loss by death of their late Senior Warden, Dr. PAGE.

Dr. W. C. WARREN, A. DIXON, and WILLIAM BADHAM, were appointed. The Committee reported the following:

Whereas, Since the last meeting of this Vestry it has pleased Almighty GOD, in His wise Providence, to remove from among us Dr. MATHEW PAGE, for many years our Senior Warden, therefore

Resolved, That in this sad dispensation, the Church has lost a faithful and devoted member, the public an exemplary and worthy citizen, and this body an officer who discharged all his duties with promptness and fidelity.

Resolved, That the blow which has filled the hearts of his family with so much sorrow, has awakened our warmest sympathy, and we tender to them our sincere condolence in their sad bereavement.

Resolved, That as a mark of respect for the deceased, the members of the Vestry wear the usual badge of mourning for thirty days.

Resolved, That these proceedings be entered upon our Minutes, and the Secretary be requested to deliver one copy to the family of the deceased, and to send another to *The Churchman* for publication.

A true copy,— TH. C. MANNING, Sec'y.

MARRIED,

At Trinity church, Claremont, N. H., on Thursday, Dec. 8, by the Rt. Rev. CARLETON CHASE, D.D., WILSON DIBBLEE of Boston, to ELLEN D., daughter of SIMEON IDE, Esq., of Claremont.

In St. Mark's church, Warren, R. I., on Thursday, Dec. 1st, by the Rev. JOHN KELLY, rector of the parish, GEORGE G. IDE of Claremont, N. H., to CHARLOTTE G., daughter of Capt. ALEXANDER D. BUNKER of Nantucket.

NOTICES.

Fair and Festival.—The Ladies of St. John the Evangelist's church will hold a Fair and Festival at Lafayette Hall, 595 Broadway, opposite Niblo's Garden, on Tuesday, Wednesday, and Thursday, the 20th, 21st, and 22d of December. The proceeds will be devoted to the fund for erecting a free Protestant Episcopal church in the western section of the city.

A great variety of *Fancy Articles, Books, elegantly dressed Dolls, Toys*, &c. suitable for *Holiday Presents*, will be for sale at *reasonable prices*; also copies of a *splendid steel engraving*, just published, of the Rt. Rev. Bishop WAINWRIGHT.

TICKETS of admission during the continuance of the Fair, 25 cents; to be had of the Rector and Vestrymen, and at the door. Children half price; no charge for children with their parents.

There will be MUSIC during each evening.

Lectures in the Large Chapel of the University.—The 3d Lecture in the Course for the benefit of the *Contingent* (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, will be delivered on *Tuesday* next, the 20th inst., at 7½ P. M., by the Rt. Rev. Bishop POTTER of Pennsylvania. Subject: *Science and Revelation*.

Tickets 25 cents; to be had at the door.

The Rev. Samuel Cooke, rector of St. Bartholomew's church, will preach in St. John the Evangelist's Free church, Bleecker street, corner of Morton, next Sunday evening (Dec. 18), at 7½ o'clock. Sunday evening collections are devoted to the fund for erecting a church edifice.

The Rev. G. Thurston Bedell, rector of the Church of the Ascension, will (D. V.) preach in the Protestant Episcopal Church of the Messiah (seats free), Wooster street, near Prince, on Sunday evening the 18th inst., at 7½ o'clock. Collection in aid of current expenses.

Rectory of Emanuel Church, Parish of Plaquemine, La., Nov. 11, 1853.

Mr. HORACE WATERS, 333 Broadway, New York:—

Dear Sir,—The Piano you shipped to me, made by T. Gilbert & Co., came duly, and in good order, and in good time. I have delayed writing, that, having time to try the Instrument, Mrs. RUSSELL and others could express their opinions, and thus enable me to speak definitely of the satisfaction given by its appearance and quality.

I am happy to say, the Instrument not only gives entire satisfaction as to the style and workmanship, character of tone, &c., but is for us the *ne plus ultra*, in every respect. Mrs. RUSSELL is delighted with its rich mellow and sweet tones, and every one who has heard it, agrees with her. The Æolian with the harp-pedal afford me means of varying to an indefinite degree the exquisite tones of the Piano. I can commend the Instrument, and shall on every fitting occasion, not only as good, but as not to be surpassed, in every desirable quality, as I believe, by any other maker. Already two of my parishioners have expressed their intention to purchase one of the same kind, when they have occasion, as they soon expect to have, to purchase a new Instrument. Personally, I am greatly obliged to you, in the care you have taken to arrange this matter, in all respects so entirely to my satisfaction, and hope you will be fully compensated. Very respectfully yours, &c A. B. RUSSELL.

Ladies' Fair, for the Free Church of the Good Shepherd, the Rev. RALPH HOYT, rector; on the 22d, 23d, and 24th days of December instant, at the Hall No. 68 East Broadway.

Contributions for the object may be left at Messrs. Stanford & Swords, No. 137 Broadway; or with the Rev. RALPH HOYT, No. 2 Little Water street, Five Points.

Will Church members keep in mind that this Parish is now ministering gratuitously to a very large district of the poor and wretched.

Advent Lectures.—A Course of Sermons on "The Four Last Things," will be delivered on Sunday evenings during Advent, in the chapel of the Holy Innocents, Broadway, between 35th and 36th streets, by several of the Clergy of the city. Service will commence at half past 7 o'clock. Subjects for the 3d and 4th Sundays in Advent, "Hell," and "Heaven."

The offerings of the congregation will be solicited, at these services, in aid of the chapel about to be erected for the use of the parish.

Fair and Festival.—The Ladies of Calvary Free Church, Williamsburgh, intend to hold a Fair and Festival at the Odeon, in that city, on Wednesday, December 21, the proceeds of which are to be devoted to the payment of the debt on the church. Contributions in money or saleable articles will be thankfully received, and may be left at either of the following named places: Messrs. Stanford & Swords, 137 Broadway; A. D. F. Randolph, 683 Broadway; Wm. G. Dunn, 168 Grand street, Williamsburgh.

Dr. Joslin has removed from Bleecker street to University Place, corner of Thirteenth street.

A Missionary Meeting will be held in St. Bartholomew's church, on Monday the 19th inst., on the eve of the departure of the Missionary Bishop of CALIFORNIA. The subject of DOMESTIC MISSIONS, with special reference to California, will be presented by Bishop KIP and others. Service to commence at 7½ P. M. A collection will be made in aid of the funds of the Domestic Committee.

Ladies' Fair.—The Ladies of the Protestant Episcopal church of St. John Baptist (situated on Lexington avenue, corner of 35th street), intend to hold a Fair for the benefit of the church, on the Wednesday, Thursday, Friday and Saturday before Christmas, at No. 391 Fourth Avenue, next above the corner of Twenty-eighth street.

Open during the day and evening. dec10–3t

TEACHER WANTED.—The undersigned is looking for a teacher, for St. Mary's Parish School for Boys; a Churchman, or Churchwoman, whose heart would be in the work; capable of teaching the simple branches of an English education; with an eye and hand for Christian discipline; and able to instruct the children in Church Music: may address the Rev WM. CROSWELL DOANE, Assistant Minister of St. Mary's church, Burlington, N. J. d17 2t

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Rev. E. M. Forbes, Elizabeth City, N. C. $2 50; Mrs. Arthur Donnelly, N.Y. $2; Miss Donnelly $2; subscribers: Total $6 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Dec. 15, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Rev. E. M. Forbes, Elizabeth City, N. C. $2 50; Mrs. Arthur Donnelly, N.Y. $1; Miss Donnelly $1; subscribers: Total $4 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Dec. 15, 1853. 20 John street.

The undersigned in behalf of the Nashotah Mission gratefully acknowledges the receipt, thro' Thomas N. Stanford, of $40 from the Rev D. V. M. Johnson, for support of Henry M. Thompson, a Candidate for Holy Orders, at Nashotah; $15 from T. H., of West Troy, N. Y.; $2 from Sunday School of Trinity church, New Rochelle; $5 from a Parishioner of Christ church, Binghampton, N. Y.

AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, Dec. 7, 1853.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

Thanksgiving offerings: St. Philips ch. in the Highlands, Rev. R. B. Croes $44 50; Epiphany, N. Y., Rev. Lot Jones $13 06; St. Johns, Huntington, Rev. W. A. Maybin $8; Zion, Little Neck, Rev. C. H. M. Beare $15 24; Calvary, N. Y., Rev. Dr. Hawks $358 80; St. Mathews, Bedford, Rev. A. H. Patridge $6 31; St. Georges, Newburgh, Rev Dr. Brown $30 65; St. Clements, N. Y., Rev. T. A. Eaton $26 50; St. Peters, Albany, Rev. Dr. Potter $50; St Georges, Astoria, Rev. F. R. Chipman $25; Christ, Brooklyn, Rev. E. H. Canfield $75. Total $653 06.

C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
oct22–1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13–1y

A SUITABLE PRESENT FOR THE HOLIDAYS.—WAINWRIGHT'S EGYPT—THE LAND OF BONDAGE; ITS ANCIENT MONUMENTS, AND PRESENT CONDITION: being the Journal of a Tour in Egypt, by J. M. WAINWRIGHT, D.D. Embellished by twenty-eight superb steel engravings, with maps and drawings of the country—in various styles of binding.

ALSO,

THE WOMEN OF EARLY CHRISTIANITY, a series of Portraits, with appropriate descriptions. By several American Clergyman, edited by the Rev. J. A. SPENCER, M.A. Seventeen original designs, engraved expressly for this work.—

Together with many other handsomely illustrated Books suitable for presents, for sale by STANFORD & SWORDS, 137 Broadway.

BIBLES AND PRAYER BOOKS, &c., FOR CHRISTMAS AND NEW YEAR PRESENTS.
STANFORD & SWORDS, 137 Broadway, offer for sale the most beautiful variety of BIBLES AND PRAYER BOOKS, got up expressly for the holidays, in morocco, velvet, papier mache, and ivory, with rich gilt and silver ornaments.

BAGSTER'S EDITIONS OF BIBLES, with maps, indexes, references, &c., in various styles of binding, some in superior antique morocco of various sizes. His small quarto is the most beautiful and complete Bible ever published.

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Dec. 20. LECTURE III.—Science and Revelation; by the Rt. Rev. ALONZO POTTER, D.D., LL.D., Bishop of Pennsylvania.
Dec. 27. LECTURE IV.—The Historic Parallels of the Mexican Conquests; by Capt. H. COPPEE, of the U. S Military Academy, West Point.
Jan. 3. LECTURE V.—The Sandwich Islands and their relation to the United States; by CHARLES KING, LL.D., President of Columbia College, N.Y.
Jan. 10. LECTURE VI.—The Romance of American History; by the Right Rev. JOHN WILLIAMS, D.D., Assistant Bishop of Connecticut.
Jan. 17. LECTURE VII.—The Age of CHARLES II; by the Rt. Rev. THOMAS ATKINSON, D.D., Bishop of North Carolina.
Jan. 31. LECTURE VIII.—The Russo-Turkish Question in its Religious Aspects; by the Rt. Rev. HORATIO SOUTHGATE, D.D., late Missionary Bishop to Constantinople.
Feb. 7. LECTURE IX.—Progress; by the Rev EDWARD Y. HIGBEE, D.D., Assistant Minister of Trinity church, New York.
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Price of Admission to the Course: For Clergymen and Members of the Society $1; Gentlemen $2; Ladies $1. Single admission 25 cents. Tickets to be obtained of Messrs. Stanford & Swords, 137 Broadway; Evans & Brittan, 697 Broadway; of the Officers and Members of the Society generally; and of the following Committee: WILLIAM A. DUNCAN, 161 William street; F. W. WELCHMAN, 84 Broad street; THOMAS F. FRANK, 193 Greenwich street. nov.19–tf

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The Magazine will number among its contributors many well-known and popular writers. Among them are the following:
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The Churchman's Monthly Magazine will be issued on the first day of each month. Each number will contain 64 pages, printed with clear type and on handsome paper, and it will be embellished during the year with at least *six beautiful engravings*; making in the year *two elegant volumes*, containing together nearly 800 pages, of original and selected matter.
TERMS.—The terms will be $2 a-year; two or more copies $1,50 each; Clubs of 12 will be furnished at $16; payment to be made in *advance*.
Remittances may be made by mail. All letters to be *post-paid* and addressed to the "*Proprietor of The Churchman's Monthly Magazine, New-York.*" Published for the Proprietor, by
nov19–tf C. SHEPARD & CO., 152 Fulton street, New York.

POETRY.

BAPTISM.

Oh, hush! breathe not again that doubt, my ear
Shrinks back appall'd to hear such blasphemy!
Say, is the Almighty's ear so heavy
That it cannot hear our prayer; and His arm
Is that too shorten'd, that it cannot save?
Are His ways our ways? and shall sinful man
Dare to impugn the power of the Eternal?
The wind blows where it listeth, canst thou tell
From whence it cometh? Thou hear'st the sound thereof.
Say, if thou know'st, whither it goeth?
Doth the Angelic Host ride on its wings
When the Eternal's voice bids them the vials
Of His wrath prepare? Or when Love divine
Looks down in mercy on some tender child,
And hears its simple prayer: "O make me Thine,
Great GOD of heaven and earth, and let me dwell
With Thee for ever!" Doth it then on clouds
Rejoicing bear Jehovah's ministers?
And as they stoop to fan the holy flame
Of faith in that young heart, and strengthen it
To combat with the world, and rise o'er sin
And Satan's power triumphant? Tell me,
Is that its voice which then with melody
Rises from earth and fills the vault of heaven,
And mingling with the choral symphony
Of cherubim, as they with songs of praise
Join the bright seraphim, and cry, "Holy,
Holy, holy, Lord GOD Almighty,
Which was, and is, and is to come, I AM?"
Oh! thou whom Reason doth so falsely blind,
And with her puny light obstructs the ray
Of light Divine, the only source of life,
Which faith enkindles in the faithful soul!
Thou say'st, beneath the curse creation groans
And travaileth in sin: whence then will ye
The cleansing water bring? Alas! I know,
Too well, our sinful and fall'n estate:
Eternal life our father ADAM lost,
And we his offspring are the heirs of death!
But when the SON of GOD, the light of light,
Came down from heaven our ransom to secure,
And spake to men, as never man before,
Prophet or angel spoke, when wond'ring ask'd,
"LORD how can these things be?" darkly replied,
"Ye *must* be born again; I say to thee,
Except a man believe and be baptized
With water and the Spirit, he can ne'er
My FATHER's kingdom enter: but will dwell
Far from his sight, in fire unquenchable."
Thus spake the SAVIOUR, and I thankfully
Receive His Word, and though I know not *how*
These things can be, yet I repose on Him,
And with a child-like faith believe that He
Who hath appointed channels for His grace,
Will by their means convey it to my soul.

—MISS DEBENHAM.

SELECTIONS.

IMPORTANCE OF THE LITURGY.—It serves not only to promote good order and decency in the public worship of Almighty GOD; it tends not only to prevent all irreverent, light, or unseemly expressions, all appeals to mere feeling or passion, all sudden excitement or enthusiasm; but it also effectually provides against corruption of the faith, by the unsoundness, ignorance, or carelessness of the ministry: I mean, that the Liturgy of the Church gives no opportunity for any one, if so disposed, to lead people astray, by putting in their mouths, or offering up in their stead, heretical or blasphemous prayers and invocations, or by insidiously omitting the distinct and constant recognition of the Lord JESUS CHRIST, as our Redeemer, and the HOLY GHOST as our Sanctifier. Though an unfaithful or ignorant Priest may, by his *preaching*, delude unstable souls; though it is possible that he may seek to propagate heresy or schism; yet it is almost impossible for him so to do, to any effect, among those who have become habituated to the use of the Liturgy; it may be regarded as sure and certain that he will not succeed, while the public Daily Morning and Evening Prayers are condemning him out of his own mouth, while the Catechism is taught, and while the Services of the Church are, one and all, speaking entirely opposite language. Nor is it only in this light that the Liturgy is important and valuable; for inasmuch as it is almost entirely composed of holy Scripture, its manifest tendency is to promote a love and reverence for that Sacred Volume. GOD the HOLY GHOST having inspired it, and caused it to be written for our learning, all that is contained in it is pure, unmixed, unchangeable, ETERNAL TRUTH. GOD's holy Word can never fail: it can never altar: it is always, everywhere, and at all times, the same; and it stands sure forever and ever. We cannot, therefore, study and meditate upon its blessed contents too often. We cannot pray to be guided into a right understanding of it too frequently or too earnestly. We cannot know too well, or love too much, that which, rightly comprehended and received, is able to make us wise unto salvation. As the Daily Services of the Church require large portions of holy Scripture to be read distinctly in the ears of the people, and as the whole Liturgy is full of the message of the LORD of Hosts, so it cannot but happen that the knowledge of Divine truth will be increaesd: so, too, it will be seen that a love for the study of the Word of GOD will be fostered, and a desire to grow in the knowledge of our Lord JESUS CHRIST will be encouraged. If the Liturgy be faithfully used and duly regarded, there will be prevalent none of the evils which spring out of the unlicensed exercise of private judgment; there will be no disposition to be puffed up in mind, and little or no liability to be deceived by the plausible but false maxim, that every man is competent of himself to discover what he must do to be saved. While we are taught, and while we ever hold fast to it as certainly true, that "holy Scripture containeth all things necessary to salvation," we know full well that few, if any, alone and unaided, are able to read aright the manifold wisdom and compassion of GOD, as manifested in and through our Lord JESUS CHRIST: and we are sure that CHRIST's holy Church is "the pillar and ground of the truth;" "by the Church is made known the manifold wisdom of GOD;" to the "body of CHRIST" were the promises made by the great Head of the Church; and against it "the gates of hell shall never prevail." The Word of GOD, then, as read and understood in the Church of GOD, affords the only true and certain way of arriving at a due knowledge of our duty and our great privileges. Hence, the faith of CHRIST and the Church of CHRIST can never be separated. "What GOD hath joined together, let no man put asunder."—DR. J. A. SPENCER.

THE SECOND ADVENT.—That the glorified Redeemer who now sitteth at the right hand of GOD, interceding for us, shall come again, is a certain and infallible truth. The same Scriptures which declare His first coming in the flesh, also declare that He shall come again with glory and might. The same Scriptures which give us an account of the days of His incarnation, of His life, miracles, discourses, prophecies, death, resurrection, and ascension, also make known unto us the solemn fact that once more, in the latter day, He shall stand upon the earth. And the Church, in her capacity as the Witness and Keeper of holy Writ, has ever esteemed this as one of the fundamental articles of the Catholic faith. If we are assured of His first advent, if we believe the testimony of His Apostles and Evangelists, when they tell us of the Man of sorrows and acquainted with grief, who had not where to lay His head, who went about doing good, healing the sick, opening the eyes of the blind and the ears of the deaf, cleansing the lepers, raising the dead, and who gave Himself a ransom for us all, by pouring out His precious blood upon the Cross, and by rising from the dead:—if, I say, we believe these things, and are assured that the Divine Messiah has already come, then must we also believe, then must we also be assured, that this same Messiah, our LORD and SAVIOUR, "Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of GOD;" then must we believe the words of the heavenly messengers to the eleven as the cloud received the LORD out of their sight, "ye men of Galilee, why stand ye gazing up into heaven? this same JESUS who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." I dwell upon this somewhat at large, because I most earnestly desire that the assent which I suppose every one of us will give to this truth, may not be a mere assent, but may be a real, living faith; such a faith as works by love, and leads us to make diligent preparation against the day of our LORD's coming: and I call upon you to examine for yourselves the explicit declarations of holy Scripture, and to lay to heart what is therein so constantly enforced. We know that that day will infallibly come; we are as sure that it shall dawn upon the earth as though our eyes beheld it, as though this were the day of His coming; and whatever may be the period of our LORD's second advent, whether only one day or a thousand years distant, still we are certain of the fact of His coming again whensoever it shall please Him. This truth, too, so frequently announced by the holy Apostles, forms a part of many of their most earnest exhortations; it is frequently adduced in the way of solemn and impressive warning, and it is often urged as the basis of sound comfort and patient endurance. A great variety of expression is employed, but the substance is the same in all; many and cogent reasons are brought forward for giving due heed to the approaching advent of our LORD, but they all have reference to the same great end; they all point to this event as that which shall consummate everything; and the sacred penmen distinctly and fully make known unto us the inseparable connection between the second coming and the final judgment, when the righteous shall receive according to their righteousness, and the wicked be punished according to their wickedness; when, too, there shall be an eternal separation between the good and the evil, between those who have served GOD, and those who have served Him not.

MY BRETHREN, it is but meet and proper that we who are at this time permitted to rejoice in the near approach of the festal day of our blessed LORD's nativity, should remember always that the day of His triumph is at hand, and that the day when He shall sit on His throne and judge every individual who has ever lived, or shall ever live upon the earth, is now not far distant. Are our hearts filled with joy because He came in the flesh; because He took our nature upon Him and suffered in our stead upon the Cross? and are we prepared or making preparations to celebrate that day with an holy joy, with cheerfulness and thanksgiving? O, if we are, let us never forget that there is another day fast drawing on, another day of unspeakable moment to every soul of man, another day which every eye shall see, and every son and daughter of ADAM and EVE shall behold. If our hearts are joyous because our Redeemer once came and dwelt among men, shall we not also be joyous because He comes again? It is our privilege to rejoice and be glad because the Sun of Righteousness has arisen with healing in His wings, and we pray GOD to accept our hearty thanks, our continual praises for this His unspeakably precious gift. Shall we not also strive that in the last day, the day of His second advent, we may joy and praise Him forever? I would it were possible for me to give utterance to the high and holy hopes which are herein held out for our acceptance: I would, too, it were possible for me to give expression to the forcible warning which it is my duty again to urge upon you. The LORD has come suddenly and stricken down one who only five days ago was in the enjoyment of health, and actively engaged in the duties of his profession. Unexpected, startling was the coming of the LORD to him; grievous, heavy, and full of bitterness is the dispensation to his wife and orphan children. O what a solemn warning to us, my brethren; O what a voice comes from the grave to us, "be ye also ready." Ye men in the prime of manhood, in the full enjoyment of health and strength, in the confidence of living many days, come here and look into the narrow house appointed for all the living. How know ye but that in one short week ye too shall lie low in the dust? How know ye but that in less than this the LORD will come suddenly unto you and your families? Are ye prepared for this dread event, should it come thus speedily? O if ye are not, think not to put off the evil day; think not there will be a more convenient season. Be not ye foolish and slow of heart to believe! be not blind and dead to spiritual things! turn not away, I beseech you; nay, my Master beseeches you by my mouth, turn not away from Him who came and died for you once, and who is coming again to reward you according to your works; but be wise while you may, be prudent while ye can; give yourselves to the worship and service of GOD, and He will abundantly bless you for your SAVIOUR's sake. Yea, the day of your LORD's coming to judge the world will not, in such case, be a day of never-ending remorse and despair; it will not come upon you unawares: it will rather be a day of humble confidence, knowing in whom you have trusted, a day of peace and happiness unutterable.—DR. J. A. SPENCER.

FOR THE YOUNG.

THE LITTLE PILGRIM.

The only youthful inmate of a large old-fashioned house in an ancient town in the very centre of old England, was Maria Walker. She lived with her grandmamma and two maiden aunts, whom she would have called very old indeed, though they by no means were of the same opinion. Indeed, the little girl most strenuously maintained on all suitable, and many very unsuitable occasions, that they never could have been so young as they seemed in their pictures, which represented them as two tall awkward girls, just struggling into womanhood; one with a parrot on her hand, the other with an ominous kitten in her arms, and both with the blackest of hair, the reddest of cheeks, the whitest of frocks, and the pinkest of sashes.

Most people would have expected to find little Maria a dull, unhappy child, it seemed such an uncongenial atmosphere for the buoyant spirits of a merry little girl; for the stillness of death reigned through the house, whose echoes were seldom awakened by any sound, save that of Lilly's tail patting against the drawing-room door, when, finding it shut, she took that method of gaining admittance to the fireside circle, where her beautiful white fur contrasted very well with the rich folds of grandmamma's black silks and satins. Lilly was the descendant of the kitten in Aunt Maria's pictured embrace, and this was a circumstance which sadly perplexed the youthful mind of Maria, who could not reconcile the idea of so old a creature being the grandchild of so young a one: her grandmamma and herself, she justly observed, were the very reverse.

Maria, however, was a very happy child, though she durst not make a noise anywhere except in her own playroom at the top of the house. Of course she had her troubles like all other little girls, even those whose voices are never checked, and she used to get into sad scrapes sometimes; but then she used soon to get out of them, and she was neither perplexed by regrets for the past nor fears for the future.

The very first serious difficulty Maria could recollect finding herself in, occurred one day when grandmamma and both aunts were gone out to dinner; an event of very rare occurrence, and of momentous interest in the family. Both aunts had had some scruples about the propriety of leaving Maria so very long alone, for company dinners at Oldtown were celebratad at two o'clock; but as neither of them seemed for a moment to contemplate the possibility of staying at home to take care of her, their anxieties assumed the form of strict injunctions to Mrs. Martha, the housekeeper, on no account to let her out of her sight.

Now, Mrs. Martha had not the slightest intention of being guilty of a breach of trust. But she had bought some fine green tea, and baked a very superior cake, and had asked two ladies-maids to drink tea with her, and it did not at all comport with her ideas of comfort, that Miss Maria should be beside them all the afternoon, and have it in her power to retail in the drawing-room next day all the news which she had hoped to hear.

Anxious to avoid equally the frying-pan and the fire, as she said afterwards to Hannah the housemaid, she determined to give Miss Maria the materials whereof to make a little feast, with her Tunbridge-ware dinner-service, and conveyed the little girl's little table and little chair to a spot on the grass-plot opposite the large window that opened to the ground from her own room. There she placed them, with a large basket of toys, in the shade which the spreading wings of a monstrous eagle cut in box afforded, believing that the child would be constantly within sight, and, if she strayed, that she would miss her directly, and would quickly follow. Why the ladies were so very anxious on this particular day that she should be watched, she did not know, as Miss Maria was accustomed to play by herself in the garden for hours every day; 'But I daresay it's but natural,' she soliloquized, 'when they so seldom go a pleasuring, that they should be frightened about her.'

Maria was, in general, a very good little girl, and if she had been allowed to have her childish curiosity reasonably gratified, the desire that now filled her whole mind would have had no place there. But Aunt Charlotte so invariably insisted that little girls were never allowed to ask questions, for that, when they grew up, they would know everything that was good for them to know; and she had very recently smarted so severely under the laughter of her aunts, when she had asked if rivers had teeth as well as mouths, that she resolved she would ask no questions, but try to find out for herself what at present she so much wished to know; and the day when grandmamma and aunts were to dine out, appeared so suitable for the attempt, that it was with unqualified pleasure she heard that Mrs. Martha was to exercise the rites of hospitality on the same evening. Maria's education had been far from neglected. She could read very well, had begun to learn to write, and had received lessons in geography and history, though, from the dry tedious manner in which they were administered, her ideas of time and space were very confused. She had formed a theory of her own, that all celebrated persons of different countries whose name began with the same kind of sound, were contemporaries; that, for instance, Queen ANNE and HANNIBAL, Queen MARY and MARIUS, BRUTUS and BRUCE the traveller, might have known each other, if they had but lived near enough. Her ideas of geography were not much less vague, as may be inferred from the fact, that she believed certain mounds in the church-yard to be really what Mrs. Martha asserted them to be—the graves of the infants slaughtered by HEROD. Her grandmamma told all her friends what very great pains she took to give Maria good principles. Her lectures on these points might all be reduced to five heads—namely, to put everything in its proper place, to do everything in its proper time, to keep everything in its proper use, to be genteel, and to hate the French. It will not be surprising that, with such training, the perusal of the *Pilgrim's Progress*, a copy of which had recently been presented to her, gave an entirely new bias to her thoughts. Sorely puzzled was she to guess how much of it might be true, when, one day as they were driving out in the carriage, she saw at a little distance from the road a very handsome house. On some one asking the name of it, she did not hear the answer distinctly, but was quite sure she heard the word beautiful; and as they presently began to descend a hill, she immediately concluded that it was the palace Beautiful, and that the hill was the hill Difficulty. One great point was now ascertained—that there were really such places; but she began to be sadly distressed when it occurred to her that they were travelling in the wrong direction from what they ought to be doing.

Oldtown was a town where fewer changes occurred than in more populous and modern places, and Maria scarcely recollected ever to have heard of any one's leaving it. Certainly, she had never heard of any one going on a pilgrimage, and she wondered very much how her aunts, who had told her that the *Pilgrim's Progress* was so very good a book, should have read it without thinking it necessary to take the advice it conveyed.

The Rector of the parish happened to call the very next day at Mrs. Walker's, and as he was going away, inquired so kindly after the little girl, that she was called in from the garden to see him. He asked what book it was she was reading; and when she said it was the *Pilgrim's Progress*, he stroked her head, and said he hoped she would not delay setting out on her pilgrimage till she was of the age of Christian, adding that a youthful pilgrim was the most interesting object he knew. This last observation was addressed to her aunts, who assented to it, as they did to everything Mr. Roberts said, and it confirmed the resolution which Maria had already taken, of setting out alone. I need hardly add, that the day she fixed upon was the one to which we have already so often alluded.

The party assembled in the housekeeper's room had just reversed their cups in their saucers, as a signal that they did not wish them replenished, when one of the party requested Mrs. Martha's permission to bestow a piece of bread, thickly buttered, and covered with sugar, upon Miss Maria—we presume, as a token of gratitude for her keeping out of their way. Consent was obtained, but as Miss Maria was not to be seen, the whole party issued forth into the garden in search of her. Every walk was explored, but in vain; and at last a little gate leading into a wood being found open, the wood was searched, but with no better success. What anguish did Mrs. Martha suffer when she thought how faithfully she had promised not to let the child out of her sight! They retraced their steps to the house, some one suggesting that she might be there. But no!—all their search was vain. Hannah thought she might have gone to buy some barley-sugar, but she had not been seen at the shop, nor on the road to it, for Hannah stopped to ask every one she met if they had seen the child. Hour after hour was spent in an unavailing search, and at last the ladies arrived at home, when a scene of confusion ensued that baffles description. In the midst of it, a boy arrived with a little shoe, which he said he thought must belong to young madam; of its being hers, there could be little doubt; and many were the tears shed over what Mrs. Martha said was all that now remained of Miss Maria. The boy could give no information as to where this relic was found, for a woman whom he did not know had given it to him, to bring to Mrs. Walker, saying only that she had got it from a man, whom she did not know, who said he had found it, but she did not ask where; but she had heard that a little lady had been lost at Oldtown, and she thought if it was here, it might be a comfort to her friends to have something that had belonged to her.

But it is time that we should return to Maria. When she had made up her mind to set out, it was a distressing thought to her, that she knew not the direction in which to turn for the purpose of finding the path she was to pursue, and she was determined to ask no one by the way, for fear of encountering Mr. Worldly Wiseman. The road by which they came in the carriage, she knew did not bring them through the Wicket Gate. She concluded, therefore, that there must be some different route through the fields to the foot of the hill Difficulty, which she could distinctly see from the garden; so she resolved to make her way through the fields for the chance of finding it; but should she not succeed in getting there by the right path, she would at any rate get there; and when she reached the porter's lodge at the gate of the palace, she would there ask them to take her back to the beginning of the path, which she was sure some of them would do. She set out, then, expecting every moment to hear her name called from behind her; for she remembered that Christian's friends were clamorous that he should return, and she naturally supposed her's might be so too; but she was firmly resolved to pursue the same course that he did, and put her fingers to her ears, that she might not hear. She had her misgivings, certainly, as to the propriety of leaving home; but then she thought Mr. Roberts had so distinctly recommended her journey, that her aunts could not blame her very much, particularly as it had not escaped her observation, how cordially they had agreed with him as to the necessity of it; and they had so often, on a Sunday evening, exhorted her to do during the week all that Mr. Roberts had enforced in his sermons, that she thought, or tried to think, that for once they would have no cause to complain. She scrambled over or through several hedges, without seeing anything at all like a path through the fields; still she fancied she was gaining upon the hill, and she thought if she reached the Palace, they would allow her to sleep there, although she had not come in by the Wicket Gate, since she really wished to go through it; and she amused herself by wondering whether she should sleep in the same room where Christian had slept, and whether they would give her any armor, or whether it was only worn by men pilgrims. She was interrupted in her reverie by seeing a number of cows running, as she feared, towards her; so she began to run too, and it was not till she had climbed a gate into the next field, that she missed one of her shoes, which had fallen off in her rapid flight—that same shoe which caused so much lamentation at home. She durst not go back to look for it, as a dog was still chasing the cows; but she thought she could manage to walk without it, as the grass was so very soft, and she was sure either Prudence, Piety, or Charity, would give her a new one. At last she reached the high-road, and began to ascend the hill. By this time she was very tired, very sleepy, and very hungry, but she remembered Christian had felt sleepy here also; and she resolved, however tired, not to sleep in the arbor, for which, however, she looked in vain, and concluded it had been pulled down. She could not help feeling very glad of it, as with her tired little limbs it certainly would have been very difficult to resist the temptation. She was very much shocked to see how many people were coming down the hill, and that no one but herself was ascending it. At length she saw two tall, big men apparently running a race down, and her little heart beat more rapidly as she thought how very awful the lions must look; for if these were not Timorous and Mistrust themselves, she did not for a moment doubt that they were terrified in the same manner. She had not seen any lions the day they passed in the carriage, and she had sometimes almost ventured to hope that they no longer existed; but how the poor little thing trembled, when, on reaching the bend of the road, where it swept off to the lodge she had before seen, there appeared, reposing under the shade of two fine beech-trees, two enormous lions! Maria was no great naturalist, or she would have perceived at once that they were made of stone; but she never for a moment doubted that they were really *the* lions. She stood gazing and trembling for some time, continually repeating, 'the lions were chained, but he saw not the chains;' and then, summoning up all her courage, she ran quickly between them, passed through the gate, and knocked with all her little might at the door of the lodge. It was opened by a tall, good-humored-looking man; and Maria, awestruck at beholding at length one of the individuals of whom she had thought so much, dropped a deep courtesy, and said: 'If you please, sir, are you Watchful?'

'Why, miss, as to that,' said the man, smiling good-humoredly, 'I hopes I be. What did you please to want?'

'I want Discretion, if you please, sir?'

'I say, missis,' said the man, looking over his shoulder at his wife, 'didst ever hear the like of that?—here's a little maiden as says as how she wants discretion. Well, I've seed many a one as wanted it afore, but never one as owned to it.'

A sharp-featured, vinegar-looking woman now appeared, looking very unlike anything Maria expected to see so near the house Beautiful. 'So you want discretion, miss, do you? Well, I wonder if there's anything else you want?'

'I thought,' said Maria, trying to feel brave, 'I might perhaps be allowed to sleep either here or at the palace.'

A private confabulation now took place between the husband and wife, in which it was agreed he should take Maria to the quality at the great house, as may be they would make something of her. Maria felt very proud when she found herself with her hand in that of Mr. Watchful, and actually on the way to the palace. Her guide left her outside, while he asked to speak to Mrs. Adams, to whom he said that the little lady's intellects seemed all of a heap together—it was such a queer thing to hear a child like her talk of want of discretion, though no doubt it was all very true. Mrs. Adams told him to get a horse ready, that she might send him off to the friends of the little girl, as soon as she had ascertained who they were; and she came and led Maria by the hand into the drawing-room so tenderly, and looked so very kindly, that Maria began to feel quite re-assured. She was delighted to see three young ladies in the room, who, of couse, were Piety, Prudence, and Charity. Mrs. Adams, as soon as she had given her a large slice of bread and butter, and some new milk, said: 'Now, my dear, you'll tell us what your name is, and who your papa and mamma are.'

'My name, ma'am, is Maria Walker, but I never had either papa or mama,' replied Maria, with the utmost simplicity.

'And where do you live, dear?'

'At Oldtown, with my grandmamma.'

'And where were you going, my love?'

'I did not want to go further than this house to-night. I always intended to sleep here.'

'And does any one know you were coming here?'

'No, ma'am. No one knew exactly that I meant to come to-day; but our clergyman, Mr. Roberts, strongly advised me to come, and he said I could not set out too soon.'

'And what was your object in coming, Maria?'

'I wished to set an example to all the people in Oldtown,' was the answer; and both Mrs. Adams and her daughters were quite at a loss what to think of their little visitor.

Maria, however, had gained so much courage, that she thought she might now venture to ask a few questions, and begun with: 'Do many children come here, ma'am?'

'Yes; sometimes we have children here. We're all very fond of them when they are good.'

'And have you got any armor for little girls, ma'am?'

This was almost too much for the gravity of Mrs. Adams, but she determined not to let her see how very much amused she was, but rather to encourage her in asking any questions she pleased, hoping by that means to obtain a clue to the very extraordinary state in which her mind seemed to be. 'Oh no?' she said; 'but why do you want to know?"

'I was afraid you had not,' said Maria. And then looking very serious, 'Please, ma'am tell me is this house very near the Valley of the Shadow of Death?'

'My poor little child,' said Mrs. Adams, drawing her close to her, and kissing her, 'that, none of us can tell; and it may be nearer than we think.'

'But you won't send me there to-night, will you?' and the child half cried as she asked the question: 'You'll let me stay and sleep here?'

'Yes, that you shall, dear wanderer; and I think you need sleep very much, for you look tired, and your little hand is very hot.'

'I suppose nobody ever comes back here that's been through the Valley,' continued the child, almost as if thinking alond.

This touched a chord in every bosom present, that thrilled through them, for their mourning was yet new for one very dear to them, who had been suddenly hurried through that valley of which Maria spoke.

'I've been thinking, ma'am, it would be a terrible thing for a little girl like me to go there alone without any armor. Oh! please do let Piety go with me—oh, pray do!' said the child, wondering what she could possibly have said to make them all cry so.

At this moment the porter arrived to say he was ready, and Mrs. Adams desired him to tell Mrs. Walker that her little Maria was safe, but very tired, and she would either take her home in the morning, or would be very happy to see the ladies, if they liked to come and fetch her.

'I don't want to go home,' said Maria,' I only want to go back as far as the Wicket Gate, that I may begin at the beginning.'

'O, now I see it all!' exclaimed she whom Maria was sure must be Charity; 'you dear delightful little creature, you've been reading *Pilgrim's Progress* till your little head is turned, as I'm sure mine would have been at your age, if I had not had a good mamma to explain it all to me; and as you never had a mamma, how could you know anything about it?'

A few judicious questions now drew forth from Maria the whole story of her pilgrimage; and when her aunts arrived before breakfast next morning, they were quite surprised to find her looking so well and happy and rational, as they had been very much frightened by Mr. Watchful's account of what he called her light-mindedness and want of discretion.

Mrs. Adams begged she might be allowed to stay a few days with them; and before the time came for her departure, the beautiful allegory which had so much perplexed her, was made so very plain, that she thought she must have been extremely stupid not to have found out the meaning for herself.

My young readers will, I am sure, be glad to hear that Maria, who has now little girls of her own, has long since found the true Wicket Gate, and is anxious to show to others the privilege of being permitted to enter it. Few in the present day have not greater advantages than she had; and if they are induced to ask themselves the question—whether, with superior instruction, they are equally in earnest to obtain, in the days of health, Piety for their companion through that dark valley, which sooner or later all must tread, my story will not have been written in vain.

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ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of YOUNG LADIES.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) Madame ALBERY, *nee* BARROWCLIFFE, (late of the Conservatoire de Bruxelles, Pupil of Fetis & Geraldi,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:
The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED, Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford.
" Frederic Langton, A.M., St. John's College, Oxford.
" Stephen Langton, A.M., Isle of Guernsey.
" Thomas Dale, D.D., Canon of St. Paul's Cathedral, London.
" Henry Melville, D.D., H. E. I. C. College, Heileybury, Hertfordshire, England.
" James Cooper, M.A., St. Paul's School, London.
" Edward Olivant, M.A., Trinity College, Cambridge.
Mons. Fallon, late President de la Chambre des Represents de Bruxelles.
" Theodore Fallon, President de la cour des comptes de
" le Baron d'Huart, late Gouverneur de Namur.
" Jean Vergauwen, de Gand.
" Franc Vergauwen, Membre du Senat, de Gand.
" le Chanoine Collard, Professor de Theologie de Namur.
The Hon. Pierre Soule, U. S. Minister, at Madrid; the Hon. Wm. Frerrett, the Hon. Edgar Montagut, the Hon. Robert Baldwin, the Hon. Jos. Genois, Dr. Armand Mercier, Dr. Edward Picton, E. Bousson, and I. Emar, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson Esq., J. S. Inloes Esq., Thos. Sewell Esq., Richard Sewell Esq., and Col. John Berry, of Baltimore; Mrs. Ann Caulk, James I. Harrison Esq., the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, Montgomery Gibbs Esq., Broadway, Messrs. Waters & Gilbert, Broadway, and W. W. Rose Esq., 17 Wall street, of New York; Hiram Veltman Esq., 92 Harrison street, James Sproule Esq., 180 Henry street, and I. T. G. Leach, M.D., Court street, corner Carrol Place, of Brooklyn. F. J. Tilden Esq., of Jersey City.

The year in this Institute will comprise four quarters of Eleven weeks, commencing the 1st day of September, 1853.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter. Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp, or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; The use of Piano Forte for Practice, to *Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.
Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

It will be the aim of the Principals so to conduct the education of young ladies, as will best prepare them for the scenes and duties of active practical life. They will seek to develope and strengthen the intellectual powers—train the mind to habits of careful study and thorough investigation—to inspire just principles of taste in Literature, with a thirst for knowledge and sound learning; that thus their pupils may learn to think and reflect, and be prepared to act, as they must do, sooner or later, for themselves. The culture of the heart, the proper regulation of the moral feelings, and the due observance of religious duties, will be diligently urged as the appropriate ends and objects of life.

The manners of ladies, which, when duly refined, constitute an ornament and charm of the female sex, will be constantly and carefully cultivated. A well trained mind—a cheerful temper—a kind heart, with the adorning of a modest graceful deportment, presents that model of character to which each of their pupils will be urged to aspire. Attendance on Public Worship will be insisted upon, at those Churches directed by the Parents or Guardians.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (post-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. oct8–3m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

FALL AND WINTER DRY GOODS.—HITCHCOCK & LEADBEATER, No. 347 Broadway, corner of Leonard street, New York, have received their new Fall importations and are DAILY PURCHASING AT AUCTION rich and elegant Fall and Winter Goods, to which they take pleasure in inviting the attention of the Ladies, feeling assured that they can offer the GREATEST BARGAINS to be found in New York, in rich Fall and Winter SILKS, of the latest Parisian styles, which are truly elegant; including a large stock of the richest and handsomest high lustred BLACK ITALIAN Silks, the most elegant goods ever offered in New York. New and beautiful PARISIAN PLAIDS, of entire new designs, with the handsomest and richest combinations of colors, including the gay, grave, rich and elegant, new and choice FRENCH MERINOS, the most desirable colors in market, embracing the Broadway, Browns and Parisian modes, which the ladies will find exquisitely beautiful. Elegant rich DELAINES of the choicest patterns and most beautiful colors; and, in fact, every other kind of Dry Goods suitable for Ladies' and Children's Wardrobes. Long and Square SHAWLS of all kinds, including the rich Broche, or Cashmere, Canton Crape and Woolen, and in fact every variety of Shawl worn in any climate. MOURNING GOODS of all kinds, as black Bombazines, Alapacas, Canton Cloths, black Delaines, Bareges, Grenadines, Silk Tissues, Muslins, and everything else suitable for a Lady's Mourning Wardrobe. Also, a very large stock of every kind of Ladies' and Gentlemen's Gloves, Handkerchiefs, Cravats, Scarfs, Silk, Cotton and Merino Undershirts and Drawers. HOUSEWIFE and FAMILY GOODS, as Linen and Cotton Sheetings and Shirtings, Table Damasks, Napkins, Towelings, Crashes, Diapers, WOOLEN BLANKETS, QUILTS, FLANNELS, Canton Flannels, CAMBRICS, &c.
All orders accompanied with the cash promptly attended to.
Goods sent at any hour of the day to any railroad, steamboat, or Ferry boat, free of charge.
Terms cash, and only cash. No variation in prices. s24–3m

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5–tf

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
"This certifies that Mr. JOHN S. D'ORSAY has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.
WM. WATSON,
JAS. VAN NAMEE, } Committee.
M. MERRILL, *Builder,*
Albany, October 1853.
"I cheerfully concur in the above statement.—S. PARKS, Pastor."
All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19–1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.
PIANOS.—T. GILBERT & Co's celebrated Pianos with Iron frames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.
THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
BOUDOIR PIANOS, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.
MELODEONS.—S. D. & H. W. SMITH'S celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15–tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO. 411 Broadway, N. Y.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS,
NEHEMIAH SEARLES, } Armonck.
The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street. Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st. Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway. Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st. Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE, } ALFRED MUNROE & CO., 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand Sts.,) New York.
Jan 13–1y

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—
HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggetts, 5-4, 10-4, 12-4, 16-4.
FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.
DRESS GOODS—Plaid and plain Silks, Merinos, Cashmeres, Thibet Cloths; figured and Plain de Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.
MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black Gros de Rhines, Silk Poult de Sole Armures, &c., of the best manufactures.
MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.
BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajon's best make; Lace and Muslin Curtains; Drapery Muslin; twilled and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzs. Also a large assortment of Domestic Sheetings, together with an assortment of Dress-makers' Goods. The above for sale very low. nov12–3m

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
REFERENCES: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt. Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every eff rt will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, "to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS "for Midsummer," SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad (both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrription. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72	216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: WM. L. PECK, 37 Liberty street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl–p JOHN HECKER, Proprietor.
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